

N. Bible. O.T. Isaiah.

A

PARAPHRASE

ON THE

BOOK of ISAIAH:

WITH

N O T E S

CRITICAL, HISTORICAL, and PRACTICAL.

For the USE of FAMILIES.

In TWO VOLUMES.

V O L. I.

By LAWRENCE HOLDEN,
of MALDON, in ESSEX.

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P R E F A C E.

WHETHER they are to be supported and maintained separately, or they must stand or fall together ; yet there is such a connection betwixt them, and so many references in the writings of the New Testament to the Old, that it must be acknowledged of some consequence, for professors of religion clearly to understand them both. Especially the moral instruction which they contain, and which cannot be considered in too great a variety of lights : with the noble and sublime ideas that are interspersed in those divine performances, and displayed with a peculiar beauty and energy in the rapturous strokes of the inestimable prophet *Isaiah*.

Some difficulty in illustrating them, may naturally be expected from the difference of style, and distance of time in which they were penned ; the flux likewise of all languages, and the change of idioms and customs, with the small remains of authentic history transmitted through so many ages and generations. Therefore, if some defects and imperfections occur in an endeavour of this kind, the learned and judicious who are always found to be the most candid, will not be very ready nor severe in their animadversions. They will make allowances, however ambitious one might be, if able, to entertain their superior taste, with laboured disquisitions of a more curious criticism, for omissions this way in a performance which was principally designed for the use of families, and consequently adapted so as peculiarly to consult their benefit and leisure.

The author has something further to intimate by way of apology, as to the following work and the delay of its publication; that is, a very tedious and painful indisposition, whether the stone and gravel, or an ulcer in the bladder, is not, after repeated experiments, determined by the gentlemen of the faculty, that for several years past he has conflicted with, and is not yet exempt from.

The method of explaining the *best of Books*, by means of paraphrase, as the most propable for general utility, has the sanction of the celebrated Mr. *John Locke*, who has, himself favoured the world with an admired specimen upon some of *St. Paul's Epistles*: that distinguished and illustrious benefactor to the Republic of Letters and Science, had abundant reason for wishing to confine interpreters of scripture by some direct and very precise regulations, from the boundless liberties, and wanton strange excursions used by the fathers and schoolmen; who, under the notion of allegorizing or spiritualizing, had dived for, and enlarged on every imaginable sense of passages but the most natural and true one: almost all meanings, except that which was obvious, and therefore the sacred writer most certainly had in view. Indeed, the nature and qualities of knowledge, any more than those of liberty, were hardly understood to any degree, after a long night of dark and monkish ignorance, before those great lights, the Lord *Verulam* and Mr. *Locke* arose and shone on our hemisphere.

What should seem a little extraordinary, with the signal advantages of this our day is, that there are men of confessed great abilities and literary merit, who nevertheless object to an unity of sense in the ancient prophecies, and contend for a double meaning: nor can perceive, that the dispute is either
merely

P R E F A C E. v

merely verbal, or most easy to be determined by analogy: by referring to the text, and the manner in which passages are abridged and quoted.

What else is most plainly intended, but to express elegantly and emphatically, in the stile and phrases that had been used to relate events of one period at some considerable distance, those of another, which happened nearer to, or directly in a man's own time. As an instance of beauty or ingenuity, to make use of the same words upon different occasions; and thereby communicate clear notions of various affairs, as if they had been, and which have been mistaken for completions of predictions.

Thus the *Paschal Lamb* is referred to as an emblematical representation of the last sufferings of our dying Saviour. *St. John. xix. 31.* as it should seem on the sole account of that single circumstance of similitude; *that a bone thereof was not to be broken.*

Thus the LORD CHRIST declared, in a manner of expression, that his audience would have well enough understood, if no preponderating biasses had been hung on their minds, no wrong affections warped their judgments: *This day are these words fulfilled in your ears:* not that a direct prophecy which centered and terminated in himself, was at that precise time, receiving its direct and immediate accomplishment; for, perhaps, the greatest part of the passage from whence the words are quoted, may not at all refer to him: only the phraseology applied, in proclaiming liberty to the *Jewish* captives from their miserable state of *Babylonish* oppression and slavery, might represent, in those striking images that had formerly denoted civil vassalage, a very different species of servitude;
and

and the deliverance of sinners, by means of strong convictions wrought upon their reason and consciences, from the dreadful and intolerable chains in which they had long been held by their own lusts and vices.

And thus *Rachael's* weeping for the want of an issue, and refusing to be comforted, because that family blessing was denied her; is recited in the way of assimilation, to signify the bitter lamentation of the *Israelitish* parents, for their extreme distress in the cruel massacre of their infant offspring, by the horrid edict of a jealous *Herod*.

May not Mr. *Whiston's* Observation then be justly adopted, without becoming answerable for all the peculiarities of that ingenious Author,

“ That if prophecies are allowed to have more
 “ than one event in view at the same time, we can
 “ never be satisfied, but they have as many as any
 “ visionary pleases : and so instead of being capa-
 “ ble of a direct and plain exposition, to the satis-
 “ faction of the judicious, will be liable to the
 “ foolish application of fanciful and enthusiastic
 “ men”.

As to the evidence of the christian faith, it does not seem to be hereby affected.

The basis surely is a stable and immoveable one, of predictions that are full and clear : miracles which demonstrated the interposition of Deity : precepts that are heavenly and divine ; and a glorious resurrection which afforded an entire satisfaction to the best understanding of an impartial fair enquirer. Whereas arguments that are weak and not convincing, like the pious frauds of the primitive times, rather tend to prejudice, than serve to support the noblest cause, the most important interest.

Twill

'Twill, I hope, offend none, that I cannot help adding my sincerest desires, that it might be very attentively and seriously considered; whether there be not too great a similarity betwixt the degenerate times, the prophet has described, and our own unhappy days of a prevailing dissipation and profligacy: what is also expedient, timely to be regarded, in order to prevent the worst effects of an absolute ruin.

What is farther obvious, and worthy of consideration in this admirable author, is an infinite solicitude to cultivate in the minds of the people, as essentials of virtue and piety, consistent and impressive sentiments of God and true religion, who he is, and what he hath required. Men may believe too much, take their principles upon trust, and be firmly persuaded of a thousand things upon very slight grounds: but no good fruit can reasonably be expected, where nothing is believed: but all faith is neglected and ridiculed as fond credulity or childish folly.

I should be unworthy of their repeated and distinguished favours, if I concluded without acknowledgments of the sincerest gratitude for the many respectable names that do honour to my List of Subscribers; and that doubtless join me in affectionate wishes and prayers for success to this, and every other well-meant endeavour, to promote the glory of God, and the good of mankind.

How far I may be mistaken, must be left to the judgment of the impartial public, whom I can assure it is not in any respect designedly: nevertheless, if I should prove to have erred, I would be open to conviction, and esteem it a favour to be, in the spirit of meekness, better informed.

Fallible

Fallible man can properly pretend to no more than diligence of labour, and an unbiaſſed integrity of free enquiry : as to theſe, I hope and truſt there will be found no voluntary negligence, no unpardonable deficiency.

Maldon, in Eſſex, Auguſt 28, 1776.

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PARAPHRASE

ON THE

BOOK of ISAIAH:

WITH

N O T E S

CRITICAL, HISTORICAL, AND PRACTICAL.

CHAP. I. SECT. I.

The prophet Isaiah's vision, or extraordinary communication of divine intelligence. The sad occasion. The prevailing degeneracy of the children of Israel: particularly their extreme dissingenuity and ingratitude, impiety, and perversion, by a most shameless hypocrisy. of all the solemnities of religious worship. Ver. 1—16.

ISA. i. 1.

THE vision of
a Isaiah the son
of Amoz, which he
saw

ISA. i. 1.

THE portion of sacred SECT. I.
writ, intended to be il-
lustrated in the following pa-
raphrase

a The inscription of this sacred book to the prophet
Isaiah was not improbably supplied by Ezra, or some other
learned and pious Israelite, who collected into one volume
VOL. I. B several

SECT. I.
Iſa. i. 1.

raphraſe, is the prophetic viſion, or certain divine revelations, vouchſafed to *Iſaiah* the

ſaw concerning *Judah* and *Jeruſalem* in the days of *Uzziah*, *Jotham*, *Ahaz*, and *Heze-*

ſeveral works of this kind; as the account of the death of *Mofes* was at the end of *Deuteronomy*.

The original, rendered *viſion*, is derived from a root which in that language ſignifies to introduce light into a building by means of a window, alſo knowledge into the mind by inſtruction; and to underſtand, comprehend, or contemplate with pleaſure and improvement. A viſion was an extraordinary communication of intelligence from the Almighty and Omniscient Being. *Iſa.* xxi. 2. *2 Sam.* vii. 4—17. As to the manner and circumſtances of this communication, whether it was vouchſafed to the diſtinguiſhed perſon ſleeping or waking, in words or by ſigns, is not ſo material whiſt it was attended with ſufficient criterions to diſtinguiſh it from the ſpurious pretences of deceivers and impoſtors; as the ingenious and learned *Dr. Hurd* hath obſerved concerning prophecy. Prophecy, ſays that elegant and ſenſible writer, in the very idea of that term, at leaſt in the ſcriptural idea of it, implies the divine agency, and that exerted not merely in giving the faculty itſelf, but in directing all its operations: he adds, which is well worth noting, Prophecy muſt be its own interpreter—we are to take our ideas of what prophecy ſhould be from what in fact we find it to have been.

Dr. Hurd on Prophecy, p. 3. & 26.

Iſaiah ſignifies the Lord will ſave, or ſalvation is of the Lord: he is ſaid to be the ſon, not of *Amos*, but of one *Hamos*, of whom there are no records tranſmitted; nor does it appear, though the *Rabbis* report and ſeem to believe it, that he was of royal progeny, and either father-in-law or brother to a king. He is reckoned to have been cotemporary with *Hoſea*, *Joel*, and *Amos*; and to have lived under four ſucceſſive reigns, though not to have completed the full term of their years; nor to have prolonged his days to that of *Manaſſeh*, therefore not to have been ſawn aſunder by order of that bloody and cruel prince, for thoſe ſtrong expreſſions, chap. i. 10. and becauſe he reported that he ſaw the Lord, whoſe face *Mofes* could not behold. His age was probably near ninety when he died, which happened about the year of the world 3192, and before the nativity 756. *Euseb. Chron.* p. 197. *Herbel. Bib. Orient.* 500 & ſeq. ſub titulo *Iſchiaia*.

Hezekiah, kings of
Judah.

the son of *Amoz*: and im-^{SECT. I.}
pressed in as strong and lively ^{Isa. i. 1.}
characters on his enlarged
mind, as if he had beheld the
whole series of events with his
bodily eyes, therefore could
have no room to doubt its au-
thenticity. Historical accounts
of other nations are intermix-
ed, but it principally concerns
the manners and circumstances
of *Judah* and *Jerusalem*; and was
declared and recorded during
the successive lives and reigns
of four of their monarchs,
viz. *Uzziah*, *Jotham*, *Ahaz*,
and *Hezekiah*.

2. b Hear, O hea-
vens, and give ear,
O earth; for the Lord
hath spoken, I have
nourished and brought
up

I cannot introduce affairs²
that so greatly affect and con-
cern me, says the prophet,
without expressions of the ut-

B 2

most

b The *Chaldee* paraphrase gives the *exordium* or apostrophe,
which is sudden and rapturous, grand and magnificent, a
reference to the promulgation of the law from mount *Sinai*,
as follows, *Hear, O heavens, which were moved when I gave
my law to my people; and hearken, O earth, which tremblest
at the face of my word, which the Lord spoke.* Parallel places
Deut. xxxii. 1. *Jerem. ii. 12.*

Nourished and brought up, expressions taken from the at-
tention and anxiety of parents for the safety and welfare of
their offspring, and beautifully and emphatically representing
the peculiar care of Heaven and Providence for the children
of *Israel*, in all the gradations of their national character and
circumstances, from the infancy of their state to its great-
est maturity and perfection: indeed the original denotes
both preservation and promotion, therefore is properly ren-
dered by the *vulg.* *Filios enutrivit et exaltavit*; and the *Lxx.*
filios genui et exaltavit, the *Arab*, also, as it is translated,
filios genui et evexi,

SECT. I.
Isa. i. 2.

most astonishment, and do require your attention, O ye exalted heavens, and, thou spacious earth, all thine ears to listen; for the Maker and Lord of the universe hath uttered his all-alarming voice, and, in so many words, remonstrated, saying, The most affectionate earthly parent never shewed a tenderer care, and more unremitted endeavour for the welfare of his offspring, than I have done to preserve and improve, protect and advance my sons and daughters, the seed of *Jacob*; who, in return for all my favours, have slighted mine authority, and knowingly and voluntarily disobeyed my laws.

up children, and they have rebelled against me.

3 The subordinate, but better guidance of brutal instinct.

3. ^c The ox knoweth his owner, and the ass his master's crib;

^c The ox, &c. strong and moving images, taken from the instinct of animals remarkable for their heaviness and stupidity, to reproach the select tribes for their neglect or abuse of their higher intellectual powers. Thus *Ælian* hath observed that *Plato* called *Aristotle* a mule. *Mulus enim cum saturatus est lacte, matrem calcibus petit.* If it be true of this animal, that when it is full of her milk, it kicks its dam with its heels: may it not be remarked, that it is perhaps, the only brute that it is ungrateful; that it is an unnatural production, and that it does not propagate its species. Ingratitude, however, seems the meanest of all vices: *Licurgus* reckoned it a prodigy, and out of the course of nature, therefore enacted no law against ungrateful persons, supposing surely that none could bind them, who could forget benefits.

However

crib; but *Israel* doth not know; my people doth not consider.

distinct, truly reproaches these SECT. I.
intelligent but unthinking creatures: the witless ox affords tokens to the utmost that he is capable, of a grateful sense to the provident owner, for his constant supplies: the stupid ass, by a visible pleasure in his aspect and motions, distinguishes from a stranger, the humane kind master, who daily replenishes his crib or rack: not so the descendants of my servant *Israel*: they know me not to any effect, their supporter and guardian: my people, beloved and selected, to defend and maintain mine inestimable interest of piety and virtue, balance not matters, form not proper judgments, nor manifest in their actions a becoming sobriety and steadiness.

4. *Ah* sinful nation, a people laden with iniquity, a seed of evil

One cannot behold, without⁴ pointing at such disgraces to human

However so much indulgence, and such strange ingratitude, so provokes the prophet, as to excite his amazement, and throw him into a transport of passion, that he imagines the most senseless creatures to be judges of such unnatural behaviour.

^d *Ah* sinful nation, &c. An expostulation or remonstrance truly admirable for beauty, propriety, and a most striking energy, *ah!* expressive of surprize, wonder, horror; that the actions of this people were so dissonant from the character they pretended to, and the professions they made: *the holy and peculiar people, that they were a sinful nation, descendants*

SECT. I. human nature, whose character and behaviour are so
 Ifa. i. 4. *dissonant from every thing you pretend to; and who have, oh! infatuated nation, departed from all the ways of wisdom and true pleasure, perfection and happiness: oh! wretched people, who are oppressed with the heaviest burden of your follies and vices: as if they had originated from an evil stock, or been produced from contaminated seed, they are a generation who confound all moral differences: froward children, who not content to be wicked themselves, commence tempters and seducers; and appear inflamed with bigotry and the maddest zeal to diffuse the dire contagion. As utterly unbecoming them, they have withdrawn all regard to the sovereign spirit and his laws*
 of

evil doers, children that are corrupters, they have forsaken the Lord, they have provoked the holy one of Israel unto anger, they are gone away backward.

scendants from faithful Abraham; a seed of evil doers; sons of God; children that are corrupters, &c. the enallage, also or change of person, gives uncommon force, as if turning his discourse from them to a third person, and saying, I pity, yet cannot but despise them; they have alienated their affections from me, and gone away backward. A reference, as some think, to obstinate children that turn their backs of their parents; or refractory servants, that fly with passion and disdain from the presence of their masters. Some understand the phrase as an allusion to resty jades, who the more they are driven, the more they go backward,

of virtue; they have yet gone SECT. I.
 further, and treated with in- Isa. i. 4.
 finite indignity the most illu-
 strious character in the uni-
 verse: even his, whose sanc-
 tuary is placed, and whose
 rites of homage are perform-
 ed amongst them; whose sa-
 cred name therefore ought
 never to be mentioned with-
 out the utmost respect and
 veneration: subversive of my
 very design, honourably to
 distinguish them, as lights to
 the world, they have most
 shamefully separated them-
 selves to the darkness of ido-
 latrous profanations; and a
 consequent total dissolution
 of manners: which, moreover,
 hardly leaves ground of hope
 that they will ever be re-
 claimed; they have slighted
 my displeasure, been deaf to
 my repeated calls, and turned
 their backs on my most awak-
 ening remonstrances: indeed,
 grown worse, and more hard-
 ened by all those expedients
 that were intended to reform
 them.

5e Why should ye So many corrections and
 be stricken any more? wholesome severities have been
 ye already,

e Why should ye be stricken, &c. the original, rendered *why*,
 signifies

SECT. I. already tried in vain, that
 the enquiry is not unnatural
 in what part, or to what
 purpose shall I further afflict
 or distress you? all the stores
 of vengeance, that did not
 utterly exterminate, were they
 to be exhausted, would leave
 your apostate dispositions and
 abandoned vile tempers in the
 same wretched state in which
 they found them. As it is with
 the natural body, when every
 part of the head is most vio-
 lently

ye will revolt more
 and more, the whole
 head is sick, and the
 whole heart faint:

signifies also *where* or *in what part*: similar to that of the
 Latin poet,

Non habet in vobis jam nova plaga Locum, Ovid.

Great and shocking devastations had been made by *Tiglath Pilezer* in *Jotham's* days, 2. Kings xv. 29. By *Rezin*, king of *Syria*, and *Pekah* king of *Israel* under *Ahaz's* reign, 2. King's, xvi. 5. By the *Philistines*, 2. Chron. xxviii. 17. and by the *Assyrians* during *Hezekiah's* time, 2. Kings, xviii. 9. 13. *Amos*. i. 1. *Zech.* iv. 5. *Joel*. i. and ii. mention is also made of some most dreadful judgments, an earthquake, destruction by locusts, calamity of fire, great drought: terrible flames fallen down from Heaven, whereby cities were overthrown, as in former days *Sodom* and *Gomorrhah* were. *Michaelis* in his notes on the *Hebrew Bible*, renders *what fury or madness is there in you, that you proceed in evil?* and some understand the strong expressions, as if the people had said, we have already suffered all that can well be inflicted; however we provoke, it can be no worse with us: in this they might prove mistaken, and that they were mad indeed to give way to such suggestions: the plain sense is, that they were most obstinate and incorrigible in their follies and vices. However, it is very observable, in the days of *Ahaz*, that neither judgments nor mercies produced any good effect. That in the time of his distress, he did trespass yet more against the Lord, 2. Chron. xxviii. 2. Purifying, &c. in the original signifies

lently pained, and the whole heart, vigour, and spirits are wasted and gone, a dissolution of the frame may hourly be expected; so it is with the different members of your body politick, and epidemical vices; they are hurrying you by the most rapid steps of a prevailing wickedness to an entire and irretrievable destruction.

SECT. I.
Isa. i. 5.

6. From the sole of the foot even unto the head, *there is* no soundness in it; but wounds and bruises and putrifying sores: they have not been closed, neither bound neither molified with ointment.

In the above deplorable case, from a violent hostile blow, dreadful disaster, or contagious disease, all the organs and members are enervated, and no health or strength remaining; only gaping wounds from the reiterated strokes of a cruel sin-ter; livid marks where the blood and humors are coagulated, and inflamed ulcers that threaten a mortification: the danger is still enhanced, that whatever expedients I may have used, you yourselves have applied no remedies; no proper clean-

nifies to be *moist with corrupt matter*, as a sore upon the body; or as the bone of a beast not quite dry, but having some remains upon it of putrid flesh.

f *Bound*, &c. from a radix signifying to *bind, tie up, or gird*; referred here, to *repairing, restoring*, or setting to rights matters that are wrong and out of order, decayed, or declined in a family, state, or government. Thus Job xxxiv. 17. *Shall even he that hateth right, bind up or rectify disorders in government.*

SECT. I. sings and dressings; no bandages to strengthen the weak
 Isa. i. 6. and shattered limbs; no ointment to mollify the parched and shrivelled muscles and membranes. The application, O unwise people, is easy, and the emblem, you must confess, not more striking, than the representation is just, that it gives of your forlorn estate.

7 The most dismal scenes of a dreary desert present themselves, as soon as you open them, to your astonished eyes, in the large tracts of your late well cultivated and inhabited country: and as for your once rich and flourishing towns, as if scorched with a burning east-wind, or blasted by the forked bolts of winged lightning, repeated conflagrations have reduced them to heaps of ruin and ashes: foreigners, before your faces, possess and consume,
 as

7. Your country is desolate, your cities are burnt with fire; your land strangers devour it in your presence, and it is desolate as ^g overthrown by strangers.

^g Overthrown by strangers, the learned professor Schultens, supposes the original word may be the singular from one that should be rendered, not *strangers*, but *torrent* or *inundation* falling with rapidity from adjacent mountains, and overthrowing all before it. *Job. xxiv. 8. Isai. xxiv. 4.* *Inundations* sometimes doubtless make great havock; and *strangers* not much less devastation, who expect no future advantage from a conquered country.

as their lawful property, your ^{SECT. I.} pastures, corn - fields, and vineyards, they are absolutely ^{Isa. i. 7.} spoiled, as if turned upside down, by the undistinguishing ravages of barbarian plunderers, or the overwhelming torrents of a sudden and violent inundation.

8. And the daughter of Zion is left as a cottage in a vineyard; as a lodge in a garden of cucumbers; as a besieged city.

Your boast and pride, even⁸ Mount *Zion* and the city *Jerusalem*, not long ago like some celebrated beauty, famed throughout the world for charms and admirers, now bears the strongest marks of a total direliction; and is properly compared to a small cottage, in a wide extended vineyard, after the grapes are gathered and its shelter no longer wanted; or a solitary lodge in a large and open garden of cucumbers: there is no more going out and coming in for the purposes of worship and service, policy and civil government, traffic and commerce, than in a town closely besieged, and totally abandoned, except by the garrison, who are left to defend it to the last extremity.

9. Except the Lord of hosts had left us a very

At certain conjunctures our recovery has been actual-

SECT. 1. ly despaired of, neither would there have been any remains of us at all, but from an extraordinary interposition of Divine Providence, that hath reserved a very inconsiderable number: otherwise our fate had been fixed, and our utter and irretrievable subversion resembled the dreadful surprize and total overthrow of *Sodom* and *Gomorrhah*.

Ifa. i. 9.

10 The similitude is glaring, as to their manners and characters, betwixt that incorrigible horrid generation and our own unhappy governors and people: therefore I do address you, my countrymen, with

h a very small remnant, we should have been as *Sodom*, and we should have been like unto *Gomorrhah*,

10. i Hear the word of the Lord, ye rulers of *Sodom*, give ear unto the law of our God, ye people of *Gomorrhah*,

h *A very small remnant*, stiled *Rom. ix. 29.* a seed, alluding to the husbandman, who, tho' he disposes of the greatest part of his crop, yet reserves a sufficient quantity for seed to sow his land in the ensuing spring, against another harvest,

i *Hear the word, &c.* A capital punishment is said to have been inflicted on the prophet for these strong remonstrances; this has not been proved, yet this high charge properly enough introduces the following verses; which shew with what contempt and abhorrence, sacrifices and solemnities of worship may justly be treated, when they are separated from moral righteousness: how natural and easy, yet how striking and emphatical the gradation? *To what purpose, &c. — who hath required — bring no more — I cannot away with — my soul hateth — I am weary to bear — I will hide mine eyes — I will not hear, &c.* The secular views of a sordid vile hypocrisy spoiled them; and the feet of such mockers of God might be reckoned almost to defile the very pavement of the court where they trod,

with the same honest freedom SECT. 1.
 I should have taken if my Isa. i. 10.
 mission had been appointed
 to those reproaches of all hu-
 manity ; to consider what
 laws have been promulgated,
 what awful messages sent to
 you, and from whom ; and
 how you have behaved to
 them.

11. To what pur-
 pose is the multitude
 of your sacrifices
 unto me saith the
 Lord ? I am full of
 the burnt offerings
 of rams, and the ^kfat
 of fed beast, and I
 delight not in the
 blood of bullocks, or
 of lambs, or of he-
 goats.

The positive institutions I¹¹
 have enjoined by my servant
Moses, saith the Lord, to car-
 ry your moral obedience to
 greater perfection, and pre-
 serve you from the evil com-
 munications of surrounding
 idolaters ; what use or end of
 my honour or your advan-
 tage, can the most expen-
 sive of them, and multiplied
 sacrifices answer, exclusive of
 these ? I am really satiated
 with the great abundance of
 your bleating rams for burnt-
 offerings, with the smoking
 fat of stall-fed cattle ; I can
 have no pleasure in the blood
 of bullocks, lambs, or he-
 goats, shed on mine altar to
 obtain my favour, with what-
 ever

^k Fat, &c. The fat and blood in all sacrifices, no doubt
 for sufficient reasons with respect to the children of Israel,
 whose natural constitutions, or some heathen custom might
 forbid their use of them, were particularly set apart for the
 Deity.

SECT. 1. ever seeming deference, by
ungodly sinners.

Isa. i. 12.

When you shall have journeyed from distant parts of your country, and are ready to perform solemnities of worship, I shall rebuke your presumption; and with the following stern interrogatories shall peremptorily command you to desist from the service: What warrant, unhallowed people, have you to engage in sacred offices? Who hath required you, dissembling hypocrites, to profess religion, and, an impious generation, enter courts where the name of the most high God is to be treated with the utmost reverence?

13 They have long ceased to answer my intention, therefore

12. When ye come to appear before me, who hath required this at your hand to tread my courts?

13. Bring no more vain¹ oblations, in-cense is an abomination

¹ *Oblations* signify the meat and drink offerings, which were sometimes presented alone, sometimes as additional to their sacrifices. *Lev. ii. 1.* *New-moons* were annual feasts appointed to be kept at certain changes of that lesser light; as the *passover*, *pentecost*, and feasts of *tabernacles*. *Calling of Assemblies*, those to be observed upon especial occasions, as *publick fasts*, of which the prophet *Joel* speaks, *Chap. i. 64.* They were proclaimed by sound of trumpet, that the people might prepare themselves; therefore are called *holy convocations* and *solemn meetings*. *Lev. xxiii.* The greater parade they made about, and fuller confidence placed in these formalities, without truth and sincerity, the more odious and detestable they were. *It is iniquity*, i. e. external devotion is no better then a cloak or vizor to hide inward

nation unto me, the new moons and m sabbaths, the calling of assemblies I cannot away with, *is is* iniquity even the solemn meeting.

fore, it is my determinate resolution, that you shall leave off bringing to my temple, the unmeaning vanities of meat and drink offerings: the invigorating fragrance of your odoriferous gums are offensive to my nostrils as an unclean thing: the festivals celebrated at the return of the new moons; the sabbaths for the rest of man and beast from all kind of servile labour in commemoration of the world's wonderful production; the assembling the people by repeated sounds of echoing trumpets for social homage, in the manner this homage is conducted is such an horrid perversion or vile prostitution of my sanctuary, as I cannot endure with any patience: the most awful occasions and solemnest

SECT. 1.

Isa. i. 13.

ward wickedness, or screen habitual willful disobedience; therefore, by a beautiful figure of speech, may itself be properly styled *iniquity, wickedness, &c.* The radix in the original signifies *evil, trouble, mischief, vanity, vexation*, with respect to the nature and consequence of sin; particularly the greatest crime of a vile idolatry, and opposed to the solid good and lasting advantage, which flow from virtue and true religion. *Jer. ix. 2.* is denoted as in the text, a solemn meeting of wicked men, who profess religion, and attend upon its offices, and practice villany.

m Though the first day of every month was holy to the Lord, and those called prohibition days. See *Numb. xxviii. 11, 14. Levit. xxiii. 36. 16.*

SECT. i. **lemnest appearances with these**
 { circumstances are really spoiled,
 1sa. i. 13. ed, sinful in their nature, and
 ruinous in their consequences.

14 Owing to your internal profanation, or criminal prevarication with my laws of virtue and piety, I am altogether indifferent to, and regardless of your most specious performances at the new moons and feasts, which I have truly instituted, but not for the ends you only answer by them: they are, so long as they serve no better purposes, a kind of painful labour which thoroughly fatigues me, as if conflicting with some grievous and intolerable burden, my strength and spirits are exhausted to support under them.

14. Your new moons and your appointed feasts, my soul hateth; they are a trouble unto me, I am weary to bear them.

15 Be you farther assured, that
as often as you shew, even
the warmest zeal of spread-
forth or up-lifted hands in
supplications along with your
immoral lives, so often will I
cover

15. And when ye spread forth your hands, I will hide mine eyes from you ; yea when you make many prayers, I will not hear ; your hands are full of blood.

n *Bear*, &c, in the original, signifies to *lift up*, to *carry*, to *endure with patience* what is ungrateful and distressing. *Deut.* i. 12. *Job.* xxi. 3. *Psal.* 41. 12. Thus the supreme Majesty is represented as endured with a soul, with its passions, and the actions of love or hatred, and detestation appertaining to such a nature : *Psal.* xi. 6.

• *Full of blood*, in strictness, denotes *murders and massacres*.

cover mine eyes from so much SECT. 1.
as seeing your faces, as pre- Isa. i. 15.
determined not to accept your
service : I will not be moved
to lend a gracious ear to them,
if you multiply the most ten-
der and pathetic addresses; it
it consists not with my honour
and rectitude : your hands of
violence overflow with blood-
shed and murder : your ac-
tions and characters are stained
with the most atrocious crimes,
the grossest abominations.

S E C T. II.

*Conditions specified, upon which the offending Israel-
ites might be restored to favour. Menaces against
those who neglected timely to perform them. Pro-
mises made of deliverance to the humble and peni-
tent. Deserved punishment to be suffered by the
obstinate and incorrigible. Ver. 16, to the end.*

ISA. i. 16.

ISA. i. 16.

WASH ye, make
ye clean, put
away

POSITIVE institutions de- SECT. 2.
rive their principal value Isa. i. 16.

*ereis, but in a greater latitude, is expressive of crimes in
general, that were notorious, open and avowed, whereby
fellow creatures were deprived of their livelihood and
substance, as well as lives; such as the violence of oppression,
the cruelty of tyrannic rule, the iniquity of extortion, or
the injustice of fraud and treachery, which are doubtless in-
tended in this passage.*

*p Wash ye, &c. the washings and purifications of the Mosaic
law for ceremonial uncleanness are very evidently alluded to;
what is principally intended is declared in what follows, viz.
a change in their manners, reformation of their lives, and re-
turn to the practice of universal virtue.*

VOL. I.

D

from

SECT. 2. from their promoting moral
 Ma. i. 16. virtues; but are grossly mis-
 taken, if they be considered

17 as exemptions from, or substitutes in the room of obedience to my standing laws: to restore you to my favour then, O my unthinking people, 'tis indispensably necessary, that ye renounce your voluntary errors, and reform your wicked lives. As washings are understood by the law for purifications from ceremonial uncleanness, repentance and amendment are requisite to cleanse you from the pollutions of vice and folly; to be approved by me the great and infallible Discerner, your obedience must be renewed, and the tenor of your actions separated from the most pernicious evil of habitual and prevailing wickedness: you must contract no further guilt, design no future wrong or mischief; but contrive by all laudable studies and endeavours to promote happiness and satisfaction. As to your courts of judicature, let those who direct and preside in them fully acquaint themselves with the nature and properties of equal and impartial justice, and never in any case suffer

away the evil of your doings from before mine eyes, cease to do evil,

17. Learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

their

their decisions to deviate from SECT. 2.
 it: give the earliest check to Isa. i. 17.
 malicious prosecutions, and
 redress to certain grievances;
 support to the defenceless in-
 jured orphan, and protection
 to the desolate and distressed
 widow.

18. 9 Come now
 and let us reason to-
 gether, saith the Lord;
 though your sins be
 as scarlet, they shall
 be as white as snow;
 though they be red
 like crimson, they
 shall be as wool.

Upon these reasonable and 18
 easy terms, you may present,
 and I will most graciously ac-
 cept your persons and ho-
 mage: as to past offences,
 they shall be enquired into,
 adjusted, and entirely pardon-
 ed, saith the Almighty and
 most merciful God, however
 repeated and aggravated. If
 they be compared to the deep-
 est dye of a dazzling scarlet,
 no more harm shall remain in

D 2

them

9 Come now, &c. the imperative of the original is often
 used as an adverb of *exciting, exhorting, encouraging*, and
 signifies *come, come on*, Gen. xix. 32. xxxviii. 14. Isa. xxvi.
 20. lv. 1. *Let us reason*, &c. the Hebrew verb *Nucah* signi-
 fies to *search or enquire into a thing, till it is cleared and put*
out of doubt, or a person, till he is compleatly justified, freed
from vice, or acquitted of guilt. Job xxiii. 7. 2 Sam. xv.
 3. Job xxiv. 27. Thus it ought to have been rendered, not
reproved, as by our translators, Gen. xx. 16. but as the
Chald. Paraph. & lxx. Sarah was *fully vindicated*: it should
 also have been translated, not that *Abraham* was a covering
 to her eyes; but the thousand pieces of silver which were
 a public testimony that *Abimelech* rendered to Sarah's virtue;
 as the veils of the Hebrew women were the symbols of their
 modesty; whereas the harlots went open-faced. *As wool*,
 the wool in those countries is said to be remarkable for its
 whiteness.

SECT. 2. them than if they resembled
 {
 Isa. i. 18. for beauty and glittering
 whiteness the new-fallen snow;
 or if they have been like the
 strongest tint of crimson, you
 shall no more suffer from
 them, than if they were simi-
 lar in softness to the shining
 fleeces of the cleanest wool.

19 & 20 Here your own inclinations
 and freest choice must deter-
 mine, and if you are truly
 disposed and resolved as to the
 regular and uniform obe-
 dience of your future lives,
 you will enjoy, in perfect
 tranquility and safety, all the
 most desirable advantages and
 blessings of this fertile coun-
 try: whereas, if you reject
 my counsel, and throw off the
 restraints of my government
 and laws, you shall fall in
 battle; die of famine, or ine-
 vitably perish by some dread-
 ful and overwhelming cala-
 mity. Thus irreversibly fix-
 ed is your fate, for the ex-
 press words of an unchanging
 Deity have at once denounc-
 ed the threatening, and con-
 firmed the sentence.

19. ^r If ye be will-
 ing and obedient, ye
 shall eat the good of
 the land.

20. But if ye re-
 fuse and rebel, ye
 shall be devoured
 with the sword; for
 the mouth of the Lord
 hath spoken it.

^r If ye be willing, &c. literally, if ye will be willing,
 and will hearken, i. e. if ye be willing to hearken.

Reform

21. How is the faithful city become an ^s harlot? It was full of judgment, righteousness lodged in it, but now murderers.

Reform you must without delay, or not avoid the heaviest weight of impending judgments: for how unaccountable and almost total an alteration has of late happened in the characters and morals of this unthinking people; particularly, this famed metropolis, which once, like an affectionate and faithful wife to her kind husband, was inviolably steady to her sacred engagements, and eminent for all instances of a generous and inflexible virtue and piety: now, like a vile adulteress, or deceitful hostess, she refuses him, by her abandoned courses, his just rights, and would supplant or divest him of his supreme Divinity by her worship of idols and images. The magistrates, both supreme and subordinate, were formerly eminently distinguished for administering

SECT. 2.

Isa. i. 21.

* *Harlot*, the original does not always signify a lewd woman, or common prostitute, but an *hostess*, or *keeper of an house of entertainment*; and should most probably be so rendered concerning *Rahab*, as well as in this passage, who as they had frequent opportunities of over-reaching and imposing, understood the arts, and too much practised them in their calling. The latter part of the verse, indeed, determines the meaning rather to fraudulent and unjust dealings, than to the filthiness of carnality and debauchery.

SECT. 2. ^{terring justice with an equal}
 and impartial hand; a most
 Ifa. i. 21. ^{sacred integrity, as a sojourner}
 there, universally prevailed;
 lately it has been infested with
 the most dissolute and abandoned
 of men, even thieves
 and murderers.

22 & 23 Your degenerate times are
 very properly compared to
 silver, all over rusted, or reduced
 to mere dross; also to
 wine adulterated with the
 largest mixture of insipid element:
 no longer do your
 shining virtues exalt you above
 your superstitious heathen
 neighbours; no more
 do the native simplicity
 and noblest lustre and beauty
 of an unaffected homage and
 holiness distinguish you from
 the most despicable and dissembling
 hypocrites; nor the
 most shining ornaments of
 truth and plain-dealing, and
 strict equity, from tyrannic
 oppressors and the most sordid
 base flatterers. The contagion
 is almost universal; if

22. Thy ^t silver is
 become dross, thy
 wine is mixed with
 water.

23. Thy princes are
 rebellious, and companions
 of thieves; every one loveth
 gifts, and followeth after
 rewards; they judge not the
 fatherless, neither doth the
 cause of the widow come
 unto them.

^t *Silver become dross*, a very proper and elegant simile, denoting, that as dross or tin are to gold or silver, they render them more brittle and less useful and valuable, so is the guile of hypocrisy to religion, it deducts from its worth, defaces its beauty, and prevents all its most beneficial effects.

it

it did not take its rise from them, yet it reigns uncontrouled, inexcusable, and without temptation in the highest departments: unawed by authority, and unapprehensive of an account, men of the first rank appear avowedly bent upon evil and mischief; far from exerting their power and influence to suppress the sons of rapine and violence, they connive at their outrages, and partake of their spoils: they cannot, indeed, with any face of justice, execute the laws against the most notorious malefactors, for they themselves are flagrant instances of a shameless violation of them, in the heavy exactions and relentless cruel oppressions of a wretched people: to that enormous height is corruption grown, that almost every one's hand is open to receive a present to commute for, rather than a rod to correct misdemeanors; gifts and bribes for concealing are plainly preferred before truth and righteousness for punishing the most atrocious crimes: helpless and unbefriended orphans cannot obtain their rights, nor desolate

SECT. 2.
Isa. i. 23.

SECT. 2. late and injured widows a redress of their grievances;
 Isa. i. 23. hardly either of them prevail for their causes to be heard.

24 Owing to these indignities, and justly provoked by these abominations, the Self-existent Being, the Sovereign Director of all events and affairs throughout the universe, the Great Guardian of the select tribes of Israel, most solemnly declares; Since they are not reclaimed by my long suffering, I will relieve my patience from further trial, and my laws from increased insult, by destroying mine incorrigible adversaries, and taking an ample and most terrible vengeance on mine incurable enemies.

25 I am inflexibly resolved to take up the scourge, and repeat one instance after another of severe discipline, till my

24. Therefore, saith the Lord, the LORD of hosts, the mighty one of Israel, ah, I will ease me of mine adversaries, and avenge me of mine enemies.

25. And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy sin.

▫ *Lord of hosts or of armies*, a character or title of the Almighty, taken from the order and regular disposal of all his creatures in stations conformable to their respective natures and qualities, whether in heaven or on earth; and the sovereign command of them to do his pleasure.

* *Turn my hand*, &c. the original rendered *hand*, signifies power, ability or agency; particularly divine agency, impulse, or impression made on the mind of man; and *to turn the hand* is a peculiar *Hebraism*, used to express the repetition of an action, or returning to do it again and again, as often as shall be found expedient or necessary. *Isai. vi. 13. viii. 11.*

my judgments prove effectual; till a strong and lasting impression be made, and the state of moral affairs changed: as gold and silver are refined in the furnace from all base alloy, or mixed impure metals; so shall you, my people, who are humble and penitent, be separated from your vices and follies, and recover your original purity, your native beauty and glory.

SECT. 2.

Isa. i. 25.

26. And I will restore thy judges as at the first, and thy counsellors as at the beginning; afterwards thou shalt be called, the city of righteousness, the faithful city.

This happy change in your moral, shall be productive of a most agreeable one in your political affairs; able and faithful magistrates, such as formerly filled those distinguished seats, shall again preside in your courts of judicature; wise and righteous ministers, such as in the most flourishing times advised you in your councils, shall once more direct the wheels of state and movements of government: the consequence whereof will be a respectable importance, and most extensive weight and influence. O *Jerusalem*, thou shalt then be commonly stiled the city of prevailing candour and equity, and eminent for the display of all instances of a most

SECT. 2. most exemplary and illustrious
 integrity and fidelity.

Isa. i. 27.

They shall be truly the excellent of the earth who shall return, at the restoration of the *Israelites* to mount *Zion*; neither shall my deliverance of them from the galling bonds of a long captivity be a promiscuous and undistinguishing one, whether they shall be found to be wise or foolish, good or evil: conformably to rules of right reason and impartial wisdom, shall this extraordinary dispensation be conducted, and those especially favoured who have changed their courses, renounced idolatry, and both retain the principles of true religion, and regulate their practice according to its laws.

28 & 29

These shall both return to their native country, and be reinstated in their ancient rights and privileges: whilst revolters from their allegiance and duty to the supreme Majesty shall be humbled to the

27. *Zion* shall be redeemed with judgment, and her converts with righteousness.

28. And the γ destruction of the transgressors, and of the sinners shall be together, and they that forsake the LORD shall be consumed.

γ *Destruction* from the original signifies to break in pieces, expressed of a people when their power is greatly weakened: and of the proud when they are thoroughly humbled and mortified, the original rendered consumed denotes a complete riddance, an entire end, so as no more to exist.

very

29. For they shall be ^z ashamed of the oaks which ye have desired, and ye shall be confounded for your gardens that ye have chosen.

very dust; and prevaricators with the laws of virtue, one as well as another, without respect of persons, be reduced to a most woeful plight: the world shall also be completely rid of those nuisances who have withdrawn all regard to God's worship and service. You, inconsiderate creatures, shall be ashamed of the shady oaks under which the images and statues of your senseless idols stood, on which you were so doatingly fond, and shall find them utterly to defeat your hopes: confusion shall surely seize your drooping heads, for the pleasant gardens you prepared and decorated to perform in them your superstitious ceremonies, and absurd homage.

SECT. 2.

Isa. i. 29.

^z *Ashamed*, the Arab. is very emphatic, being derived from a *radix* that signifies to dig or search into the ground, and denotes *sinking under shame*, and *being utterly unable to lift up the eyes*. *Oaks*, the heathens whom the children of Israel too frequently followed in their idolatrous rites and abominations erected altars under large and shady ones; they surrounded them also and their temples with groves, and there offered sacrifices. There is a peculiar beauty in the next verse, as much as if it had been said, you have been doatingly fond of and devoted to these trees; you shall be like an oak whose leaf is fallen: you have taken a wanton pleasure in gardens or little groves, ye shall resemble a garden that is destitute of water. *Gen. xxi. 33. Josh. xxiv. 26. Deut. xvi. 26. Judges iii. 7. 1 Kings xvi. 33.*

SECT. 2.

Isa. i. 30.

Thus reprobate in your practice, and abandoned the care of providence, your condition must be most forlorn and ruinous, like a blasted oak whose leaves are withered, or an unwatered garden whose fruit and flowers are sickly and dying.

31 The mock divinity itself, the inanimate idol, so far from an object of confidence, shall resemble tow or other combustible matter; and the contriver or former, a spark of fire, that falls upon and kindles it into a devouring flame, they shall both alike burn away, till they are reduced to ashes; no one shall endeavour to quench, or be able to extinguish them.

30. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

31. And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.

^a And the strong, &c. the learned *Vitringa*, interprets this of the rulers and nobles, kings and priests: the original is expressive of any object in which an extreme confidence is placed, or which is absolutely relied on; therefore in this passage most probably refers to some particular idol, on whose superior strength its deluded votaries entirely depended.

CHAP. II. SECT. III.

Prophecy of the future strength, stability, and splendour of the city Jerusalem, with the multitudes that should resort to it, in this its prosperous state. The degeneracy of its inhabitants, antecedent to these halcyon days; their chastisement, not improbably by the Babylonish captivity, and their reformation.

ISA. ii. 1.

THE ^b word that *Isaiah*, the son of *Amos*, saw concerning Judah and Jerusalem.

2. And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow unto it.

ISA. ii. 1.

SEVERAL very interesting and important affairs are comprehended in the following prediction, which *Isaiah*, the son of *Amos*, was enabled by extraordinary intelligence to publish, in reference to the circumstances of the children of *Israel*, and the famed city *Jerusalem*.

SECT. 3.

Isa. ii. 1.

Whatever the present state of religion be, though heathen temples triumph in their crowds of worshippers, and the grandest structure in the world, viz. that on Mount *Zion*, be desolate and neglected; yet the scene shall change; and in some distant period

^b The original signifies *word*, and likewise *thing*, *affair* or *concern*, as it would be most properly rendered in this place.

SECT. 3. period, the place of sacred
 Ifa. ii. 2. rest again rise and shine in all
 its former magnificence, far
 above all pagan structures :
 people of all kindreds, struck
 with its amazing splendour,
 and convinced by many exer-
 tions of matchless power, that
 it is under the divine protec-
 tion, shall haste to join the
 favoured tribes in their hal-
 lowed rites.

3 As they are directing their
 course this way, shall multi-
 tudes with one united voice
 of sacred concert declare, Let
 us, with pleasing steps of a
 quickened pace, ascend the
 lofty summit of the holy
 mountain, where the most high
 God is known ; and visit the
 ancient

3. And many peo-
 ple shall go and say,
 Come ye, and let us
 go up to the moun-
 tain of the LORD,
 to the house of the
 God of Jacob, and
 he will teach us of
 his ways, and we will
 walk in his paths,
 for out of ^c Zion
 shall

^c *Out of Zion shall go forth the Law, &c.* Interpreters are
 divided whether this passage is to be understood of the *Mosaic*
 institution, or the *Messiah's* kingdom ; and the diffusive in-
 fluence by the Apostle's preaching of the christian dispensa-
 tion : it must be allowed to be very beautifully and strongly
 expressive of the latter event ; as there are many quotations
 from the old Testament in the new by way of analogy, re-
 semblance, or similitude, that do not seem to be especial
 and particular predictions : wherever there is a direct and im-
 mediate prophecy, it should, I apprehend, harmonize with
 the fact it foretells in all its most material circumstances,
 and be capable only of one precise and determinate sense,
 refer only to one certain and fixed event. As to what is
 called a double interpretation, I have an extreme deference
 and esteem for several learned and great men who have
 espoused it ; but have not yet been able to see grounds and
 reasons to be of their opinion in any other sense, but that
 just

shall go forth the law, and the word of the LORD from Jerusalem.

ancient seat of religious wisdom; there he will vouchsafe most familiarly and plainly to instruct us what are his ways of creation and providence; and abundantly convince us that it is our duty and interest to have our lives, in all respects, conducted agreeably to the paths of virtue he hath prescribed: for, as is testified in some ancient records, the true knowledge of the law and word of the Lord shall be universally propagated by those who have studied and learned it on Mount Zion, and in the city *Jerusalem*.

SECT. 3.

Isa. ii. 3.

4. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow-shares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

Conformably to unerring rules of perfect righteousness, shall the Almighty and Eternal Being judge and govern among the people; and in the course of his most equal administration, rebuke and chastise those neighbouring nations, whose avarice and ambition

just mentioned. However, our British bard on the next verse may entertain the poetic reader.

No more shall nation against nation rise,
Nor ardent warriors meet with hateful eyes,
Nor fields with gleaming steel be cover'd o'er,
The brazen trumpets kindle rage no more;
But useless lances into scythes shall bend,
And the broad falchion in a plow-share end.

SECT. 3. bition incline them to com-
 mit acts of hostility, and dis-
 IIa. ii. 4- turb the repose of *Judah* and
Jerusalem: they shall behave
 to one another in all respects,
 as rational and social crea-
 tures ought to do; lay aside
 their envies and jealousies,
 and turn their military
 bloody weapons into the
 peaceable and useful instru-
 ments of agriculture and hus-
 bandry: far from availing
 themselves of their own over-
 grown power and riches, to
 plunder and ravage those a-
 round them, and taking an
 undue advantage of their weak
 and unsettled state; the mar-
 tial ardour of contending na-
 tions shall appear to have
 subsided, and the gentler arts
 of peace and commerce so
 entirely to have engaged their
 attention, that it is highly
 improbable the horrors and de-
 vastations of war should soon
 prevail again, and a general
 tranquility and most flourish-
 ing prosperity be for a course
 of many years interrupted.

5 The language of our grate-
 ful hearts on such happy oc-
 casions, should be what fol-
 lows: O ye tribes of *Israel*,
 let us be united as one family,
 and

5. O house of
Israel, come ye and
 let us walk in the
 light of the LORD.

and excite one another to improve in the best manner, the advantages of light and knowledge, wherewith we are favoured above benighted heathens; and let our more perfect obedience evince an impressive sense and suitable improvement of excellent instructions.

SECT. 3.
Isa. ii. 5.

6. Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the East, and are soothsayers like the Philistines, and please themselves in the children of strangers.

The woeful experience we have had of the effects of neglecting these, affords sufficient evidence of the necessity of comporting with this salutary counsel; for, blessed God! on what other account hast thou abandoned the select people, the progeny of Jacob, and suffered them to fall into the hands of their enemies?

^d East, how addicted and entirely devoted the orientals were to enchantments and divinities; how determined to pry into futurity and foretel things to come. vid. *Selden de Diis Syr. Symb.* 1. C. 1. *Stanl, Phil. Gr. Lib.* 1. Sect. ii. C. 22. and *Cler. Not. in Deut.* xviii. 11. Witchcraft and all magical arts had a reference to the heavenly bodies. *Nullum autem magicum opus sine siderum respectu & consideratione potest perfici. Maimon. Mor. Nev. part 3. c. 37.* He further observes, that the belief of their power to hurt or help necessarily led mankind to worship them. Accordingly both witchcraft and divination are joined with idolatry, 1 *Sam.* xv. 22. & 28. *Isai.* xvii. 12, 13. *Fer.* xxvii. 9, 10. *Ezek.* xxi. 21, 22. *Nahum* iii. 4. *Mic.* v. 12. The Hebrew word *Mechusephim*, which we translate forcerers, the *lxx.* render *pharmacous*; for those who anciently practised witchcraft, mingled dangerous drugs with their compositions, and on account of the real mischiefs they hereby did, are often ranked poisoners.—*Mr. Farmer on Miracles*, p. 178.

SECT. 3. Is it not plainly because they
 will not govern their lives,
 agreeably to the heavenly
 light of true knowledge, com-
 municated to them in thy
 laws; but are over-run with
 the superstitious ceremonies
 and dangerous incantations,
 magic arts and mixing of
 drugs, of the Eastern divina-
 tion, like the deluded *Philis-
 tines*; and are delighted in
 being acquainted with the
 manners, and following the
 customs of the children of
 idolatrous and corrupt strang-
 ers.

7 In calling their ancestors.
 and choosing them out of all
 the world besides to become
 thy peculiar people, it was
 thy design always to be re-
 garded as the sole object of
 their unreserved and entire
 confidence; subversive of this
 design, they have accumulat-
 ed, by unfair means, immense
 treasures, and prided them-
 selves in, and absolutely de-
 pended

7. Their land also
 is full of silver and
 gold, neither is there
 any end of their trea-
 sures, their land is
 also full of horses,
 neither is there any
 end of their chariots.

* *Horses*, Bp *Sherlock* hath observed in his fourth Dissertation
 annexed to his Discourse on Prophecy, to illustrate this af-
 fair, as follows. God, that he might keep the people of
Israel in a more sensible dependance on himself, forbade the
 use of that strong, generous, and majestic animal the horse
 in their armies, as also of chariots. *Deut. xvii. 16. Josh.*
xi. 6. Judges v. 15. 1 Kings i. 33. & 34.

pended on their abundance of silver and gold: in a direct contradiction to thy express command not to consider them as their only support, they have multiplied their horses and chariots, flattering themselves from thence, more than from the living God, with hopes of success and deliverance.

SECT. 3.
Isa. ii. 7.

8. Their land is full of idols; they worship the works of their own hands, and which their own fingers have made.

In an avowed contempt of thy supreme authority, of thy protection as insignificant, and thy name as of no value, they have substituted idols of their own making in thy room; and for the safety and prosperity of their domestic affairs, they and their houses, instead of serving the Lord, pay homage to their *teraphim*, and rely on their tutelary divinities, which are all mere fictions, the result of their misguided imaginations, the produce of their own labours.

9. And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

To that enormous height is this devout frenzy grown, that it is not confined to a few unthinking individuals, but it is become as epidemical as it is ridiculous and foolish: the man of low birth, and sordid mean condition, appears in a posture of the humblest

SECT. 3.
Isa. ii. 9.

humblest adoration before his handicraft deity; nor does the great and mighty apprehend himself dispensed with from a prostrated homage to senseless wood and stone. Such horrid indignities are in the highest degree provoking; are unpardonable insults, and shall surely in due time be signally resented by the Supreme Majesty of heaven and earth.

10. Whenever this terrible day of deserved vengeance dawns, the trembling idolater and foolish sinner will doubtless be reduced to the utmost extremity of streights and difficulties, have recourse to all imaginable shifts and artifices; retreat for shelter into hollow rocks, seek for concealment in subterraneous caverns, and skulk into the most secret hiding places, all in vain, from the terrors of incensed Omnipotence, the aroused wrath and ineffable glory of the Omnipresent Sovereign.

In this case there are no resources, no possible supports to which they can fly; and in whatever earthly emoluments they have plumed and prided

10. Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his Majesty.

11. The lofty looks of man shall be humbled, and the haughtiness of man shall be bowed down, and the LORD alone shall be exalted in that day.

prided themselves, they must necessarily fail them; their supercilious airs will be changed into dejected down-cast looks; and that fulsome arrogance with which they have insulted and trampled on inferior fellow-creatures, be absorbed in the most abject submission and humiliation: it shall be demonstrated to every one's fullest conviction, how greatly superior the Almighty is to those idols and vanities to which they have paid homage, that was due to him alone; and how weak and insignificant the greatest, the most powerful, and the most disdainful are in his hands.

SECT. 3.
Isa. ii. 11.

12. For the day of the LORD shall be upon every one that is proud and lofty, and every one that is lifted up; and he shall be brought low.

They especially require a discriminating day, and signal marks how much they are objects of divine displeasure, and proper to be compleatly mortified; for their carriage has been infinitely provoking, and their stations beyond the power of man to reduce them to bounds of reason and equity; it is therefore perfectly fitting, and remains for distributive justice, in the hands of an All-perfect Deity, entirely to demolish such children

SECT. 3. dren of pride and earth, at
 the awful period of his exter-
 minating indignation.

Isa. ii. 12.

13 When the Lord of all a-
 rises to judgment, the most
 exalted wicked of mankind
 who have overtopped the mul-
 titudes beneath them, and
 despised and enslaved them
 as of a different species, shall
 find a power exerted that will
 utterly divest them of all their
 strength and courage; as the
 stately cedars of Lebanon's
 forest, which out-brave the
 skies with their towering
 height, or darken the sun
 with their leafy spreading
 branches; or, as the stoutest
 oaks on Bashan's hills, which
 are deep-rooted and firmly
 established, bend and shake
 with the conflicting winds of
 a violent tempest, are smitten,
 split, and shattered with the
 forked bolts of a blazing light-
 ning, so shall ungodly sinners,
 however seemingly independ-
 ent and self-sufficient, at
 last yield, shrink, and fade
 away.

14, 15, 16

Their hopes will deceive
 them, on whatever subsidiary
 object

13. And upon all
 the cedars of Leba-
 non that are high and
 lifted up, and upon
 all the oaks of Ba-
 shan,

14. And upon all
 the high ^f mountains,
 and upon all the high
 hills that are lifted up,

^f High mountains, &c. no security, from fortifications or
 places

15. And upon every high tower, and upon every fenced wall,

16. And upon all the ships of Tarshish, and all pleasant pictures.

object they have been fixed for safety and deliverance; the utmost elevation of cloud-topped mountains and aspiring hills must sink at his presence who weigheth them in scales and in a balance; citadels of the greatest height and strength, and towns so fortified by nature and art as to be impregnable to any military force, will crumble into dust or fall into ruins, when once the artillery of heaven begins to play upon them; and the gallant ships from the *Tarshish* coast that have ridden out many a storm shall become the compleatest wrecks; and the most beautiful images, or striking natural representations in an instant fall into deformity and lose all their power to please and charm.

SECT. 3.
Isa. ii. 15.

17. And the loftiness of man shall be bowed down, and the haughtiness

The ungoverned spirit of a boundless ambition to lord it

places of the greatest strength; from ships that sailed on the great ocean or *Mediterranean* sea. 1 Kings x. 21. nor from pleasant pictures, rare designs, viz. of buildings and forts or of counsels and enterprizes.

Diodat. in Loc.

Judea is well known to have abounded with mighty rocks, dens and caverns, to which its inhabitants had recourse in time of danger; and from whence it was no easy matter to force them. The anecdote of a *Jew* that being secure in one of them, defied the mighty *Cæsar*, few but have read.

Joseph. Antiq. Lib. xiv. Cap. 26.

SECT. 3. it over others shall be thoroughly subdued; an overbearing arrogance to degrade and insult them reduced to a most truckling fordid meanness; and it shall be openly acknowledged, that in the Eternal God alone there is an independency of existence, and supremacy of all possible perfection: as to the false religion of idolatry, he shall extirpate it as utterly detestable, neither shall the people ever more shew the most distant tendency to join with heathens in such abominations.

19 The most obstinate sinners and ungodly hypocrites shall be struck with the alarming tokens of this extraordinary visitation from the tremendous Majesty, so as to fly for refuge and shelter to rocks and caverns; and their guilty minds be penetrated with terror and horror at what shall befall them, when the peerless Sovereign shall be clothed in robes of judgment, as it were,

haughtiness of men shall be made low; and the *g* LORD alone shall be exalted in that day.

18. And the idols he shall utterly abolish.

19. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his Majesty, when he ariseth to shake terribly the earth.

§ *The Lord alone, &c.* 'Tis observed by *St. Jerome*, and confirmed by the *Jerusalem Targum*, that after the *Babylonish* captivity, the *Jews* who had before been so prone to it, were never more guilty of idolatry; so perfectly had that intense fire of affliction taken away their dross, purged off their tin.

were, to throw the whole ^{SECT. 3.}
bulky globe of this provok-
ing earth into trembling pangs
and convulsive agonies. ^{Isa. ii. 19.}

20. In that day a man shall cast his idols of silver and gold, which they made *each one* for himself to worship, to the h moles and to the bats.

At this grand catastrophe,²⁰ this solemn day of universal amazement and consternation, the most unreserved and ridiculous votary of his own handy-work divinity, far from taking any pleasure in or raising any hopes from it; shall throw even his most rich and decorated idols, with the utmost contempt and abhorrence, into some dark holes or private corners; that his flight may not be retarded, or his extreme reproach found upon him, when his Lord and Judge appears in all his dignity.

21. To go into the i clefts of the rocks, and into the tops

In his extreme disorder and²¹ distraction, he will avoid the light

h *Moles and Bats*, some interpret of adopting the Egyptian idols in order to worship them: the Egyptians were enough extravagant and ridiculous in the multiplicity of their objects of homage, but I do not know that these creatures were ever deified by them, though it must be owned, that people considered the whole animal creation as sacred. The expression seems to have been proverbial, and *casting to the moles and bats* to signify treating with the utmost neglect and contempt.

i *Clefts*, from the original signifies *to tear off* or *rive asunder*: thus the summits or clefts of a rock, like the branches of a tree, are to be considered as the body of it, divided or riven into so many parts. The next verse contains a lively

SECT. 3.
Isa. ii. 21.

light as intolerably painful and disagreeable, and precipitate his hasty course into the gaping apertures of render hollow rocks, and his arduous ascent to the highest eminence of protuberant ragged rocks; moved by his apprehensive fears of the alarming approaches of an incensed Deity, and the dazzling splendor of his supreme Majesty, when he forms himself for the solemnities of judgment, to vindicate his laws, and punish impenitent transgressors.

- 22 You will then be under a fatal necessity, whoever you are who in this respect are guilty, and it would be your wisdom much sooner to withdraw over much regard and absolute reliance on a creature so weak and frail as mortal man; whose life is properly compared to a vapour, and whose being depends upon the uncertain breath of fleeting air: for, in what stead can he stand you, whose power is but weakness, and all whose pretensions

tops of the ragged rocks, for fear of the LORD, and for the glory of his Majesty, when he ariseth to shake terribly the earth.

22. Cease ye from man whose breath is in his nostrils; for wherein is he to be accounted of?

description of man's precarious state of existence and utter frailty. How can he be much relied on, whose life it self depends upon the meereft vapour of fleeting air, which he draws through his nostrils; which so many ways may be stopped, or the next moment taken entirely from him.

tenfions must appear the meer-
est vanities, before the won-
derful displays of divine per-
fection?

SECT. 3.

Ifa. ii. 22.

CHAP. III. SECT. IV.

Deplorable state to which the Israelites should be reduced, respecting the necessaries of life, and the administration of government; their great degeneracy, the occasion of these desolating providences: the tyrannical oppressions of their rulers, and the enormous pride and extravagance of the female sex: their just punishment.

ISA. iii. 1.

FOR behold the
LORD, the
LORD of hosts doth
take away from Je-
rusalem and from Ju-
dah, the stay and the
staff, the whole stay
of bread and the
whole stay of water.

ISA. iii. 1.

YOUR reliance, O unthink-
ing mortals, upon the
feeble supports of human
power will early disappoint
and most miserably deceive
you; indeed, it cannot afford
you succour or security: for
understand ye and consider,
the Great Lord and Universal
Ruler will bring upon your
nation calamities that no wis-
dom or strength of man can
foresee, prevent, or remedy:
in the course of his provi-
dence he shall withdraw from
the city *Jerusalem* and the land
of *Judah*, the stay on which
they rested, and the staff

SECT. 4.

Ifa. iii. 1.

SECT. 4. which sustained them; by
 { unfruitful seasons they shall
 Isa. iii. 1. be denied the whole stay of
 bread-corn; and by an exces-
 sive drought be deprived of
 the whole stay of watery ele-
 ment.

2 & 3 If this happen not by
 means of a direct famine in
 the necessaries of common
 sustenance, yet it certainly
 will in a deficiency of per-
 sons of the greatest signifi-
 cancy in the community for
 administring of public affairs;
 that is, men of liberal educa-
 tion, large fortunes, and great
 abilities; the champion, and
 man greatly superior in strength
 and valour; the experienced
 in war and proper to have the
 command of armies; the
 discerning and unbiaſſed ma-
 gistrate; the distinguished and
 eminent for the prophetic cha-
 racter, and extraordinary en-
 dowments; the sagacious at
 discovering things ſecret, by
 curious arts or uncommon
 foresight and penetration;
 men of weight and influence
 from their years and improve-
 ments in wiſdom; the cap-
 tain and leader of a company
 of ſoldiers; the man who is
 generally reſpected and ef-
 teemed,

2. The mighty
 man, and the man
 of war, the judge,
 and the prophet, and
 the prudent, and the
 ancient,

3. The captain of
 fifty, and the honour-
 able man, and the
 counſellor, and the
 cunning artifice, and
 the eloquent orator.

teemed, confided in, and vested with authority; he who is capable of directing public measures, and prescribing schemes of government, or forming plans of operation; the ingenious performer in the mechanic arts; the powerful and engaging speaker, who can at once fix the attention and move the passions; convince the understanding, and win the hearts of the most intelligent and impartial audience.

SECT. 4.
Isa. liii. 3.

4. And I will give children to be their princes, and babes shall rule over them.

In the room of the above respectable characters and useful members of society, or more regarded than them; to the neglect and contempt of all order and authority, the most difficult stations, and exalted departments shall be filled with those, whose talents and capacities are by no means adequate, to perform the offices appertaining to them: thus, their governors supreme and subordinate shall be persons of a tender and inexperienced age, frail and effeminate temper, unmanly and insufficient judgment and understanding; whence thrones will become despicable, authority insulted, and reigns inglorious.

All

SECT. 4.
Isa. iii. 4.

All good policy failing, the natural consequence must be anarchy and confusion, arbitrary rule and tyrannical oppression; which no connections of acquaintance, neighbourhood, or friendship can prevent: the forward youth will be bold enough, to throw indignity on the most venerable for years and knowledge; and the vulgar herd, disdain on men of birth, fortune, and character.

6, 7, 8 In this situation, of a prevailing indecorum and irregularity, no one who is in any degree capable of the steerage, will care to undertake to sit at the helm: confounded amongst themselves, or distressed by their enemies, if they meet with one who has a better appearance than ordinary, they will earnestly solicit his acceptance of the reins of government: thus addressing him, you are in circumstances, that if you please, you can, and we most humbly beseech you, that you will be the noble patriot, to save your

5. And the people shall be oppressed, every one by another, and every one by his neighbour, the child shall behave himself proudly against the ancients, and the base against the honourable.

6. When a man shall take hold of his brother, of the house of his father, saying thou hast clothing, be thou our ruler, and let this ruin be under thy hand.

7. In that day shall he swear, saying I will not be an healer, for in my house is neither bread nor cloathing, make me not a ruler of the people.

8. For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the LORD, to provoke the eyes of his glory.

^k Swear, &c. originally implies to lift up, bear or carry. Thus figuratively to lift up the name of God or idols, is solemnly to swear by them. *Exod. xx. 7. Psal. xvi. 4.*

your sinking country: or if SECT. 4.
that cannot be done to acquire Isa. iii. 7.
an immortal fame, by perishing with that most important object of every truly good man's concern: in that day of publick calamity, he shall answer with the utmost solemnity of an appeal to heaven, saying, I must beg to be excused from so precarious and extremely hazardous an enterprize: I take heaven to record, I cannot be an healer, having no skill in medicine sufficient to enable me to prescribe in so obstinate a disease: as to provision, my house affords not enough to satisfy so many mouths of dependants as are wide open to receive it; neither have I clothing that will cover all their nakedness; do not think of appointing me to so expensive and important an office as governing the people, at this distracting season, when there is not an individual left amongst us, that maintains his dignity as a man, or performs his duty as a citizen. As a fabrick so decayed as to be dropping down, such is the danger of *Jerusalem*; and like one actually in ruins, *Judah* is fallen and

SECT. 4. and sunk into the lowest abyſs
 of adverſe fortune, they have
 no rational hope of deliver-
 ance, for they have forfeited
 the regard and protection of
 their only helper: both in their
 words and actions they have
 contradicted the will and law
 of the Almighty; and in an
 high degree diſpleaſed him,
 in thoſe inſtances, which he
 regards with a moſt watchful
 care, as redounding to his
 greateſt glory.

Isa. iii. 8.

9 There remains not ſo much
 modeſty as to put on the maſk
 of ſanctity, but their pre-
 ſumptuous bold aſpect gives a
 moſt glaring testimony of
 their moſt ſhocking demerit
 and infamous characters; they
 prove by undoubted evidence
 of the moſt ſtubborn bare-
 faced facts their moſt horrid
 iniquity; in no leſs an out-
 rageous manner do they act
 than the abandoned city of
Sodom of old did: they take
 no pains to conceal, nor are
 at all concerned who ſees it:
 alas, for theſe unthinking,
 ſhameleſs creatures, perdition
 muſt

9 The ſhew of
 their countenances
 doth witneſs againſt
 them, and they ¹ de-
 clare their ſin as *So-*
dom, they hide it not:
 wo unto their ſoul,
 for they have re-
 warded evil unto
 themſelves.

¹ Declare, in the original is very emphatic, and ſigni-
 fies, to acknowledge openly, publickly to avow, to prove by
 undoubted evidence, to demonſtrate by certain and undeniable facts.

must seize them, for contrary ^{SECT. 4.} to the original law of self preservation, they have returned upon themselves the greatest weight of evil and misery. ^{Isa. iii. 9.}

10. Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doing.

11. Wo unto the wicked it shall be ill with him: for the reward of his hands shall be given him.

Their day is coming, and ^{10 & 11} the blackest clouds, deep charged with vengeance, are visibly hanging over their destined heads: yet let it be declared, for the support of the upright and good, and that the gloomy prospect overwhelm them not with melancholy apprehensions; that a difference shall be made: that they shall not be involved in these public calamities, but agreeably to their virtue and piety shall be preserved in peace and safety. On the other hand, denounce a most terrible woe of heavy judgments against the ungodly and impenitent, his enormities shall rise up as a swift witness, and the pernicious effects of his incorrigible crimes be let loose to overtake and torment him.

12. As for my people, children are their oppressors, and women rule over them; O my people, they which lead thee cause thee to err, and

As to my people at large, ¹² they are truly dear to me, neither do I forget any circumstance in their favour, or that can in the least extenuate their faults; to their great disad-

SECT. 4. disadvantage it must be confessed, that the most childish
 Isa. iii. 12. and destroy the way of thy paths.

weak governors, who are quite destitute of manly sense and experience, use them most tyrannically and barbarously in their exactions and oppressions; and the dastardly and effeminate are exalted to a supreme authority, and stations that require the highest degree of courage and conduct: O my beloved people, which renders your case almost desperate, your sacred guides and prophets themselves, whose province and business it is to direct and assist you in the right way of virtue to happiness, by their false doctrines, dissolute examples, or smooth alluring words, most wickedly mislead you to a dreadful precipice, where the path is hidden, and you are certain to fall into the pit of destruction.

13 & 14 From man it is hardly to be expected, but Divine Providence will interpose to effect a reformation; the great LORD of earth and heaven will himself assert the cause of virtue, and rise from his throne of judgment to form decisive sentences for his much injured and distressed people,

13. The Lord standeth up to plead, and standeth to judge the people.

14. The Lord will enter into judgment with the ancients of the people, and the princes thereof; for ye have eaten up the vineyard; the spoil of the poor is in your houses.

con-

conformable to rules of perfect equity. The All-discerning Sovereign will exact a strict account from men of high degree, the ancient and revered for wisdom, the powerful and opulent, who have usually reckoned themselves above controul: there is abundant reason, for O ye sons of avarice, and most greedy cormorants, not satisfied with that portion which of right belongs to you, you have engrossed and consumed the whole vintage; your palaces are enriched and adorned with that which you have extorted from the common people; you have plundered the poor for the splendour of your cloathing, and the luxury and extravagance of your table.

SECT. 4.

Isa.iii.14.

15. What mean ye that ye beat my people to pieces, and grind the faces of the poor, saith the LORD God of hosts?

What would you be understood to intend by such behaviour, or what can you offer in support of such barbarity? that as beating my people to pieces in a mortar, or grinding the faces of the poor in a mill to powder, you seize their properties, refuse their reasonable demands, or extort from them disproportionate sums; only to accumulate to yourselves a multitude of cum-

SECT. 4. ¹⁵berfome ufelefs riches, faith
the common Maker, and fu-
preme Director and Preserver
of all ranks and degrees of
creatures throughout the uni-
verfe.

In whatever fex or age, ir-
regularities prevail that are
baneful to fociety, they are
not to be paffed over in fi-
lence, but fhall furely be pu-
nifhed: a juft and holy God
therefore further declares;

That

16. Moreover, the
Lord faith, Becaufe
the daughters of Zion
are haughty, and walk
with ftretched forth
necks, and wanton
eyes, walking and
mincing as they go,
and making a tink-
ling with their feet.

mTinkling, &c. in the original fignifies *certain trinkets* which
the Hebrew ladies wore about their feet either to make a
pretty tripping motion, or difcover them in their gait.

Wanton eyes, in the original is *deceiving with their eyes*.

Caul, in the original is the name of a certain *female orna-
ment*, not improbably a kind of *net-work* for the head, or
neck and breasts.

Round tires, from the original fignifying a *head drefs*; per-
haps was the fame that *Dr. Shaw* describes. *Trav.* 294. to be
nearly of a triangular or femilunar form made of thin flex-
ible plates of gold or filver, cut through and engraved in
imitation of lace. Some ornaments of the fame form, he
fays, might be hung upon the necks of camels, and fall
down before upon their breasts, as is recorded of the *Mi-
dianitish Princes*. *Judg.* viii. 21.

Chains from the original may be tranflated *Armillae*, *Perifce-
lides*, *ornamenta crurum*. It has been obferved concerning this,
and might have been of many others, that we underftand fo
little of the drefs and ornaments of the Hebrews, that no
certain account can be given of the fenfe of many of thefe
expreflions; may not the following lines if not in fome mea-
fure compenfate for the want, yet be acceptable to the po-
etic reader.

Under his forming hands a creature grew,
Manlike, but different fex: fo lovely fair,
That what feem'd fair in all the world, feem'd now
Mean, or in her fumm'd up, in her contain'd,

And

17. Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts.

That since the Jewish matrons and virgins are arrived to the utmost height of arrogance and affectation in their gait and air, gaudiness and wantonness in their apparel, motions, and gestures, with criminal designs to corrupt and allure the men into the most dangerous and fatal snares, they shall appear subjected to the most disagreeable and offensive disorders; instead of an excessive delicacy in their hair, and finical neatness in the

SECT. 4.
Isa. iii. 17.

And in her looks, which from that time infus'd Sweetness into my heart unfelt before.

When I approach

Her loveliness, so absolute she seems

And in herself complete, so well to know

Her own, that what she wills to do or say

Seems wisest, virtuourest, discreetest, best:

Crown of the head, which they gloried in, and insolently lifted up, should become so offensive that they should be ashamed of them.

And the Lord will discover, &c. i. e. suffer the greedy soldiery in their wanton rage, in order to increase their plunder, to spoil them of their rich attire, and strip them to the very skin, as is recorded Ezek. xxiii. 26.

They shall also strip thee out of thy cloths, and take away thy fair jewels.

Cauls, a kind of *network*, of which their stockings were made, so thin that the skin might be seen through them.

Tablets, in the original, *houses of the soul*, certain flat jewels which they wore upon their breasts, and so exceeding curious that they had them in the highest estimation.

Rings and nose jewels hanging down from their noses as well as their ears, to which *Solomon* alludes Prov. xi. 22.

Fine linnen, much used in those hot countries, especially during the excessive heat of the summer season.

SECT. 4. the adjustment of their locks,
Isa.iii.16. their heads shall be inflamed
 with a nauseous disease; and
 in the room of changes of
 garments, they shall not com-
 mand decent and necessary
 ones to hide their nakedness,
 and hinder them from being
 exposed to the utmost indig-
 nities of brutal violence.

18,19,20, At the approaching awful
 21,22,23, and calamitous season, the
 & 24 most high God, by the deso-
 lating scenes he shall produce
 amongst them, shall com-
 pletely mortify all the gay
 and vain desires of the weak
 and frail sex: shall divest them
 of their rich variety of orna-
 ments to display their beauty,
 and captivate admirers; or of
 all opportunity or inclination
 to shine in them, and set off
 their charms: to all those fin-
 eries, of which they were
 doatingly fond, shall every
 thing succeed that is generally
 esteemed deformed, sordid, and
 disgustful: even their natural
 complexion shall be altered;
 and those enchanting forms
 and most attracting aspects in
 which once vied the lilly and
 the rose, shall be changed by
 their constant drudgery in the
 open air, or tedious journeys
 under

18. In that day
 the Lord will take
 away the bravery of
*their tinkling orna-
 ments about their feet,*
 and *their cauls,* and
their round tires like
 the moon,

19. The chains and
 the bracelets, and the
 mustlers,

20. The bonnets,
 and the ornaments of
 the legs, and the
 head-bands, and the
 tablets, and the ear-
 rings,

21. The rings and
 the nose-jewels,

22. The changeable
 suits of apparel, and
 the mantles and the
 wimples, and the
 crisping pins,

23. The glasses,
 and the blue linnen,
 and the hoods, and
 the veils.

24. And it shall
 come to pass, that
 instead of sweet smell
 there shall be stink;
 and instead of well-
 set

set hair, baldness; and instead of a stomacher, a girdle of sack-cloth; and burning instead of beauty.

25. Thy men shall fall by the sword, and *thy mighty in war.*

under the excessive heat of a SECT. 4. burning sun, into a sickly Isa. iii. 24. brownness and a swarthy hue.

The fantastick taste for these fopperies of unnecessary attire must be entirely suppressed, and the gaudy trifles themselves become altogether useless, for there will be no men to be thereby enamoured: they will have fallen a sacrifice to the unsparing ravages of war; and the bravest and most intrepid of them, being always most ready and forward to expose themselves, have met their untimely and lamented fate from the ruthless sword of the victorious enemy.

26. And her gates shall lament and mourn, and she *being* desolate shall sit on the ground.

In this prevailing state of general distress, justice shall no longer be administred in the open courts, nor publick assemblies held in the spacious halls; as if mourning the loss of the most distinguished citizens, they shall be neglected and unfrequented; even *Jerusalem* itself shall truly resemble a disconsolate mother, sitting on the naked ground, in the most affecting posture of gloomy melancholy, and
bitterly

SECT. 4.

Isa. iii. 26.

bitterly bewailing the irreparable loss of her dearest children.

CHAP. IV.

SECT. V.

Devastation and signal reduction of the number of the men in comparison with the other sex. Promises made and consolation intermixed for those who maintained their integrity, or became sensible by their sufferings of their sins, and reclaimed from them.

ISA. iv. 1.

SECT. 5.

Isa. iv. 1.

AMIDST other desolating scenes of the aforementioned tragical period, as may naturally be expected from evils that fall heaviest upon the men, there shall be a remarkable deficiency of those in the prime of life, and proper season to enter into the conjugal relation: to that degree of scarcity, that several women shall apply to one and the same individual, in order to engage him to become their common

ISA. iv. 1.

AND in that day seven women shall take hold of one man, saying we will eat our own bread, and wear our own apparel; only let us be called by thy name to take away our reproach.

ⁿ From the general expectation that the *Messiah* might be born of them, the *Jews* are said to have been very early in their matrimonial contracts, accounting sterility or barrenness, a peculiar reproach: thus *Jephtha* appears in extreme distress for his rash vow, not perhaps that, as some have interpreted, it obliged him to sacrifice his daughter: but to condemn this his only child to perpetual virginity; and thereby be deprived of posterity, and his family extinct.

common husband, and admit SECT. 5.
 them all to pass for his wives; Isa. iv. 1.
 in so many words assuring
 him, that they will readily
 dispense with all the other
 rights and privileges of the
 matrimonial connection, and
 at their own expence accom-
 modate themselves with food
 and raiment; provided only,
 he will suffer them to be dis-
 tinguished by his name, and
 remove from them the gene-
 ral odium of sterility or per-
 petual virginity.

2. In that day shall
 the branch of the
 LORD be beautiful
 and glorious, and the
 fruit of the earth *shall*
be excellent and
 comely for them that
 are escaped of *Israel*.

Indeed, almost every thing²
 respecting this unhappy peo-
 ple, shall, at this calamitous
 time, wear a most dismal as-
 pect: in their total reverse of
 fortune, they shall be like a
 tree withered as to its leaves,
 and decayed as to its strength
 of stock and root; never-
 theless, at that joyful day of
 their general restoration, there
 shall spring from this dry and
 seeming sapless trunk, a most
 glorious branch, as of the
 Lord's planting, that shall
 produce excellent and beauti-
 ful fruit for the delivered
 people of *Israel*: and their
 land, which from their long
 absence, and its lying unculti-
 vated, might be expected

SECT. 5. to be barren and over-run
 with weeds, shall be found to
 be most fertile; enriched with
 corn, and adorned with all
 manner of the choicest fruit.

Isa. iv. 2.

3 What will be further observable to their honour, the ancient inhabitants of *Jerusalem*, who shall survive that long interval of tedious bondage, and after all their hardships be pleased witnesses of the captive's return to Mount Zion, shall be eminently distinguished from the dissolute heathen, by the sanctity of their morals, and the holiness of their lives; as they are separated from them to be God's peculiar people, by extraordinary favours and privileges: they shall once more appear to enjoy the divine protection, and they shall render themselves in some measure deserving of it, by having unreservedly devoted themselves

3. And it shall come to pass, that *he that is left* in Zion, and *he that remaineth* in Jerusalem shall be called holy *even* every one *that is* ^o written among the living in Jerusalem.

o *Written among the living*, an allusion to the numbering of the children of *Israel* at their coming out of *Egypt*, and registering their names in a scroll: the same method was taken at their return from the *Babylonish* captivity; those who were enrolled in the register-book or scroll, are said to be written for life, or among the living: whereas, they erased from their catalogue, or blotted out of their book, every year, the names of those who died. This may serve to explain *Moses's* intercession and his prayer, *Numb. xi. 15.* also a passage in *St. Paul's* epistles. *Rom. ix. 3.*

selves to his fear and service; SECT. 5.
 even all, or the greatest part Isa. iv. 3.
 of those whose names shall be
 found in the public register,
 and who shall remain alive at
 this period.

4. When the LORD
 shall have washed
 away the filth of the
 daughters of Zion,
 and shall have purged
 the blood of Jerusa-
 lem, from the midst
 thereof, by the spirit
 of judgment, and by
 the spirit of burning.

'Tis a truly desirable one,⁴
 and such state of affairs most
 sincerely to be wished for, but
 not however immediately to
 be expected: the children of
Israel are exceedingly degene-
 rate, and previous to their
 restoration, have a long and
 tedious servitude and capti-
 vity, for reforming them, to
 undergo: as the pure element
 of water washes away un-
 cleanness of the body, and
 the refiner's fire separates from
 metals drossy mixtures; so
 efficacious must a severe disci-
 pline be to free this people from
 the dangerous pollution of vice
 and folly; such influence the
 furnace of affliction shall have
 to subdue inordinate affec-
 tion, and extirpate evil and
 criminal inclinations and ha-
 bits, which are so inveterate
 as to be grown almost natu-
 ral.

5. And the LORD
 will create upon
 every dwelling place
 of

This important difference,⁵
 and moral change being
 once

P Create. Bara does not always signify, what is strictly
 meant

SECT. 5. once effected, they shall in
 Isa. iv. 5. due season experience the unspeakable advantage in all other respects: heaven's sovereign protection and blessing shall be enjoyed by their private families and public assemblies: as their predecessors were favoured in their travels through the wilderness; their marches were led by the Almighty, with a pillar of cloud by day, and in the watches of the night by a pillar of fire: or as the covering of goat's hair, or ram's skins, keeps the curtains of the tabernacle clean, so shall an indulgent providence superintend the affairs of these sons of triumph and glory, for the unmolested possession of their liberties, and safe return to their native country.

6 As their moveable tents, moreover, were a security to their ancestors in the deserts, and

of Mount Zion, and upon her assemblies a cloud and a smoke by day, and the shining of a flaming fire by night, for upon all the glory *shall be* a defence:

6. And there shall be a tabernacle for a shadow in the day-time from the heat, and

meant by the word *create*: the *Hebrews* not having compound verbs, are obliged to make use of simple ones, in the same sense that other languages make use of compounds: so that they say to *create* for to *make again* and to *give a new form*: and metaphorically to *exalt to an important trust or charge*: to be *re-established*: placed in a better state, or recover lost liberty; and in those who have lost their original dignity, and degraded their reasonable natures, it is used to denote *regeneration*, *Isai. xv. Psal. cii. 19. civ. 30. Isai. xli. 20. xlv. 7. xlviii. 7. liv. 16. lvii. 19. Jer. xxxi. 22.*

and for a place of refuge, and for a covert from storm and from rain.

and effectually defended them SECT. 5.
 from the variations of air, Isa. iv. 6.
 and inclemencies of seasons;
 the sultry heat and the piercing cold; in like manner shall their whole journey be rendered a safe and prosperous one from the *Chaldean* land to *Judea*: and in whatever ruinous condition, it may be apprehended, that they shall upon their arrival find their houses and cities, yet abundant provision shall be made for their shelter and security: no vengeance shall pursue, no enemy overtake, no raging storms disperse, nor heavy rains overwhelm them.

SECT.

CHAP. V. SECT. VI.

The Israelites represented under the similitude of a vineyard: the planter's attention and industry in order for a rich and plentiful produce. His expectations disappointed by its unnatural wild fruit. His consequent designs concerning it. The allegorical hymn explained to be intentional of the unworthy returns of the Jewish people for divine favours. Their captivity threatened, and its circumstances of misery described. Ver. 1—16.

SECT. 6.
Isa. v. 1.

ISA. V. I. **A** MORE indirect address by sensible images, has sometimes awakened, instructed, and pleased, preferable to simple narratives and plain strong remonstrances; at present I am inclined to try the experiment, and shall employ the natural similitude of a vineyard, in poetic numbers, for the benefit of my dear countrymen: the form is that of an ode or hymn, with which a very affectionate friend of mine uses to enter-

ISA. V. I. **N**OW will I sing to my well-beloved a song of my beloved touching his vineyard; my well-beloved hath a vineyard in a very fruitful ^q hill.

^q Hill, Judea was a mountainous country, and the general method of placing vines was on sunny hills; but most translators are said to be inexcusable in transforming a village or town called Sarek where Dalila lived, into a choice vine, and a noble vine, what should have been rendered vine of Sarek, Gen. xlix. Judg. xvi. 4. Ifai. xvi. 8. Jer. ii. 21.

ertain his leisure hours, re-
 specting his plantation, in
 which he takes great plea-
 sure: this my very familiar
 acquaintance, delighting in
 rural affairs, promises him-
 self much happiness and sa-
 tisfaction in a certain vine-
 yard he has, that is most ad-
 vantageously situated in the
 properest soil, and on the
 rising ground of a sunny, dry,
 and fruitful hill.

SECT. 6.
 Isa. v. 1.

2. And he fenced
 it, and gathered out
 the stones thereof and
 planted it with the
 choicest vine, and
 built a tower in the
 midst of it, and
 made a wine-press
 therein: and he
 looked that it should
 bring forth grapes,
 and it brought forth
 wild grapes.

No labour, expence, or
 art have been spared, that
 this piece of ground might
 answer his intentions; that it
 might receive no injuries from
 the rapacious hands of thieves,
 nor rude touches of wild
 beasts, he hath surrounded it
 with a strong fence; to im-
 prove the soil, hath cleared
 it of gravelly and stoney mix-
 tures; and to have the rich-
 est fruit, the trees he plant-
 ed are the best and choic-
 est he has been able any where
 to procure: he hath raised a
 tower of observation in the
 midst or center, to afford a
 prospect to the whole circum-
 ference; and placed watch-
 men in it, to give the earliest
 intelligence of the most dis-
 tant approaches of enemies or
 in-

SECT. 6. invaders : to compleat the
 whole of his apparatus, he
Isa. v. 2. had a wine-press made to
 extract and prepare for
 fermentation and consump-
 tion, the abundant juice of
 this noble fruit ; he never
 doubted the produce, the
 plenty, or the perfection : in-
 conceivably great hath his dis-
 appointment been, that he
 hath met with quite the con-
 trary ; and instead of good
 ones, found that it bore wild
 grapes, that might be cast out
 and trodden under foot, but
 comported not at all with the
 ends he had proposed.

3 In a matter so very plain,
 he yet desires an impartial
 judgment may be formed, and
 a sentence pronounced that is
 satisfactory to all mankind ;
 says the owner, therefore, I
 do appeal to you, the people
 of *Israel*, and request it, that
 you will give your freest sen-
 timents on the strange event ;
 and where the charge is to be
 laid, whether on me, or on
 my vineyard. Speak out, do
 not spare ; can you conceive
 of any farther methods that
 I might have done, yet have
 not taken for the cultivation
 of the soil, increase of the
 pro-

3. And now O
 inhabitants of Jeru-
 salem, and men of
 Judah, judge I pray
 you betwixt me and
 my vineyard.

4. What could have
 been done to my
 vineyard, that I have
 not done in it : where-
 fore when I looked
 that it should bring
 forth grapes, brought
 it forth wild grapes ?

produce, or meliorating the fruit? If not, whence does it happen that the quantity is so small, and the quality so evil and disagreeable?

SECT. 6.

Isa. v. 4.

5. And now go to; I will tell you what I will do to my vineyard, I will take away the hedge thereof, and it shall be eaten up, and break down the wall thereof, and it shall be trodden down.

6. And I will lay it waste, it shall not be pruned or digged, but there shall come up briars and thorns; I will also command the clouds that they rain no rain upon it.

No error being justly chargeable, nor any fault possible to be found with me in the case, it of course follows; what is to be done, what equity really excites to and all reason dictates; that is, as I positively declare, I will hereafter consider it as unprofitable and barren, and utterly improper to have any farther charge or trouble bestowed on it: the lower part of the wall or hedge I will remove, and the vineyard shall become an easy prey to unruly cattle; and the upper of briars and thorns demolish, so that it

† *Hedge*, in the original signifies the *lower part* of a fence; whether it be wall or hedge that defended the vineyard from unruly beasts: the *upper part* consisted of thorns that guarded it from the incursions of mischievous bad men.

Vitrina in Loc.

‡ *Clouds*, this the above learned author understands as a most elegant *Paranomasia*, intimating that he would enjoin his prophets not to supply them with necessary foreknowledge, nor plenty of their prophecies. This might be one of their punishments, and not a slight one, but by the dismal scenes of famine and misery suggested, hardly expresses the whole of what is intended; which is surely that the Almighty orders second causes, and their operations, and so disposeth of all things in heaven and earth, that nothing happens without his knowledge, direction, or permission.

SECT. 6. may be trampled on by disorderly bad men: I will no more cultivate, but abandon it as waste ground; fruitless shoots shall exhaust its strength; its luxuriant branches shall not be lopt; nor the land digged and cleared of weeds and brambles, that shall intermix with and choak it; further, my directions to the watery clouds of heaven shall be, that they empty not themselves on it in the pearly dew or the refreshing rain.

Isa. v. 6.

7 The thin veil of the above parabolical description is easily seen through; by the emblem of a vineyard, the *Jewish* tribes, in plain language, are doubtless intended to be represented; the pleasant plant signifies that beloved people; their culture and privileges for all instances, and the highest degrees of them, might naturally raise expectations, that they would improve to the utmost, in that righteousness, justice, humanity, and mercy,

7, For the vineyard of the LORD of Hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold ^t oppression; for righteousness, but behold a cry.

^t *Oppression*, from the original is *to cleave to or adhere* as a scab to the skin. *A scab*, perhaps the effects of *unjust scourging*, the *wheals* or *cuts* of which produced it on the back of the innocent. Or as the bottle to the mouth of him that drinketh out of it. *Hab. ii. 15.*

cy, which exalt a nation; ^{SECT. 6.}
but behold the prevalence of ^{Isa. v. 7.}
tyranny and oppression which
disgrace a people; instead of
integrity, candour, and bene-
volence, what is to be heard
in the streets but the loudest
outcries of injured innocence,
and unredressed grievances?

8. Wo unto them
that u join house to
house, *that* lay field
to field, till *there be*
no place, that they
may be placed alone
in the midst of the
earth,

Their career must be check-
ed: may their horrid progress
soon be obstructed, it is per-
nicious to mankind; who are
worldly minded, whose avarice
is so insatiable and enormous
that they are continually
increasing the number of
their houses; and engrossing
on every side the land; till
they commence a kind of center
for possessions, and the
whole circumference becomes
their sole property.

9. In mine ears
said the LORD of
Hosts, of a truth
many houses shall be
desolate, even great
and fair, without in-
habitant.

They shall prove fatally
mistaken in any great and
lasting advantage, they may
propose to themselves; such
sordid vile practices are no se-
crets to the Omniscient and
Almighty Being: they are
highly provoking to him who
hath given the earth for all

K 2

the

u *Join, &c.* How striking a representation this, of modern practice, and the dreadful inhumanity among us, of engrossing farms, monopolizing provisions! &c.

SECT. 6. the children of men; and he
 hath thundered it in my ears,
 Isa. v. 9. in what most just and dreadful manner he will resent, with a most solemn asseveration, saying, Let me not be God, if these abominations escape unpunished; when the poor are made to cease from the land if the rich long remain to cumber it; if habitations of all dimensions be not timely vacated, and the most superb and magnificent structures quite emptied.

10. Farther, as to the large tracts of land they have coveted so greedily, they shall come far short of answering their hopes and wishes: ten acres of ground planted with vines, that used to produce an hundred, shall yield only the small quantity of about nine gallons; and the poor and inconsiderable crop arising from eight bushels of seed-corn

10. Yea, ten acres of vineyard shall yield one * bath, and the feed of an homer shall yield an ephah.

* Bath contained six hins i. e. about six gallons; some say four gallons and a half: others, that it is of the same capacity with the epha or bushel that is eight gallons. Homer was a measure for liquor, as well as for grain. and contained ten baths, as is evident from the prophet Ezekiel xlv. 14. who says ten baths are an Homer. The epha of the same quantity with the bath, only the one is for dry things, the other for wet, and may be called the Hebrew bushel. Lew. Antiq. b. vi. c. lviii.

corn, shall not exceed one SECT. 6.
tenth of that number of mea-
sures. Isa. v. 11.

11. Wo unto them
that rise up early in
the morning, *that* they
may follow strong
drink, that continue
until night *till* wine
inflame them,

Let poverty, diseases, and
misery overtake them; in
their disorderly courses they
are indeed destining them-
selves to an untimely fate,
and let it make haste, who
rise up early in the morning
for no other purpose but to
drown their reason in intem-
perate potations, and without
intermission continue the sen-
sual brutal indulgence till e-
vening that wine has inflam-
ed all the irregular passions of
a degenerate nature.

12. And the harp
and the viol, the ta-
bret and pipe are in
their feasts: but they
regard not the work
of the LORD, nei-
ther consider the o-
peration of his hands,

Their festival entertain-
ments are further heighten-
ed to the utmost extravagance of
vain and idle, lewd and inde-
cent mirth, with various ener-
vating instruments of music,
and the enchanting sound of
the harp, the viol, the tabret
and the pipe; but they shew
no relish for virtue and piety,
nor pleasure in the noblest
contemplations on the beauties
and wonders of creation and
providence; nor yet concern
themselves to understand the
nature, design, and tendency
of events and affairs wherein
they are greatly interested,
which

SECT. 6. which are plainly intended to
 { arouse them from their mor-
 Isa. v. 12. al lethargy, and engage them
 by a timely and effectual re-
 pentance to ward off or avoid
 the most terrible impending
 judgments and calamities.

13 If not amended, these will
 be the effect of their levity of
 temper and dissolute manners;
 and it may as fully be de-
 pended on as if it had already
 happened, that my beloved,
 but unthinking people, shall
 be swept away, as with an
 overwhelming hurricane, by
 a dreadful and unavoidable
 captivity into a foreign land;
 entirely on this account, that
 they retain no true knowledge
 of their duty, nor sincere re-
 gard for religion, prudence,
 and moderation: all ranks
 shall be involved in the cala-
 mity, the dire catastrophe; the
 greatest and most illustrious,
 whose luxuries have been
 boundless, shall not have
 common necessities of food,
 sufficient to gratify the sober
 appetite of returning hunger,
 and the unnumbered herds of
 populace shall want ordinary
 beverage to assuage the vio-
 lent heat of their parching
 thirst.

13. Therefore my
 people are gone into
 captivity, because
 they have no know-
 ledge; and their ho-
 nourable men are fa-
 mished, and their
 multitude dried up
 with thirst.

Epidemical

14. Therefore y^e hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it.

Epidemical diseases and a ^{SECT. 6.} general mortality naturally follow; to that degree, that the usual burying ground can hardly contain the extraordinary increase of dead bodies to be interred in it; the grave, like some fell monster that stretches and to the utmost enlarges its jaws to devour a plentiful fresh prey, must open wide its mouth for admitting the incredible numbers of an almost universal devastation: and all their fantastic shews of external splendor, crowded assemblies, pompous triumphs, with the ingenious artist who supplies them with scenes of pleasure and festivity, as if they altogether at once sunk into the pit of destruction, shall entirely cease from the land.

15. And the mean man shall be brought down,

As the defection and revolt, so shall the ruin be a most

7 The *Hebrew* writers, as a learned author expresses it, exceed all others in their beauty and imagery. *Sophocles* must be owned by a natural and noble *prosopepœia*, to have aggravated the misery of the *Thebans* under the desolating visitation of a most dreadful plague, in those strong and spirited expressions, "*Hell is enriched with groans and lamentations.*" But the image is greatly heightened by this "*Jewish* author, who describes *Hell* or *Hades*, as an enormous monster who hath extended and enlarged himself, and "*opened his insatiable mouth without measure.*"

SECT. 6. most compleat one; those in
 Ma. v. 15. straitened circumstances, and
 a despicable condition of for-
 did poverty, shall be reduced
 to still greater distresses; and
 however he is connected or
 environed, the man of wealth
 and power shall find all his
 resources utterly to fail him;
 the haughty crest of a lordly
 ambition shall be quite dropt.
 and the menacing airs of a
 disdainful arrogance perfectly
 mortified; indeed, the looks
 of terror be immoveably de-
 termined to the ground.

down, and the mighty
 man shall be humbled,
 and the eyes of the
 lofty shall be hum-
 bled.

CHAP. V. SECT. VII.

The All-presiding Divinity admirable, illustrious, and adorable for the wisdom and impartial equity of his judgments : the most obscure, but sincerely good and virtuous preserved. The wicked great distinguished in their punishment, as they had been in their crimes. A striking description of their enormities, and the military ardour of their enemies, and the executioners of divine wrath upon them. Ver. 16, to the end.

ISA. v. 16.

BUT the LORD of Hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.

ISA. v. 16.

THE mildest beams of ^{SECT. 7.} heavenly goodness and mercy having long played ^{ISA. v. 16.} upon the obdurate Jews, but not molified, nor yet threatenings awed them to rectify their errors ; the Almighty by a series of severities shall compel the acknowledgement of his supreme authority ; and the Eternal Being most gloriously display the rectitude of his nature and certainty of his universal dominion, in his stricter discipline, shewing, that those of the highest rank are not beyond the reach of his omnipotence ; those in the most conspicuous stations not exempt from his sovereign jurisdiction.

VOL. I.

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That

SECT. 7.
 {
 Isa. v. 17.

That the minds of my humble and dutiful servants may not be over-much perplexed and distressed when these tremendous and alarming events shall happen, let them be assured, saith their Former, that a remarkable difference shall be made; the inoffensive and upright shall not be overlooked or neglected; like the lambs of the flock that graze and feed where they are led, they shall meet with support and conduct, cultivate the land and enjoy its produce; when death or bondage shall force grinding oppressors and gross epicures from their possessions, which they have perverted to extortion or profusion; and foreigners without pretence of right to them, shall plant and gather, sow and reap the crops and fruit, in their respective seasons.

- 18 The people are incorrigible, and threatened evils most certainly will ere long be inflicted on them; but they cannot be too much blamed,
 nor

17 Then shall the lambs feed y after their manner, and the waste places of the fat ones shall strangers eat.

18 Wo unto them that draw iniquity with cords of vanity, and sin as it were with a cart-rope.

y After their manner, or where they are led, from the original Hebrew which in the Chaldee and Syriac, signifies to lead. Mich. ii. 12.

nor expect to escape the greatest misery, whose horrid presumption of a growing wickedness precipitates the tragical scenes of this dire visitation; who, as weighty burdens are dragged with different kinds of cords, pull and force upon themselves and fellow-citizens, by their multiplied abominations, the heaviest weight of divine vengeance.

SECT. 7.
Isa. v. 18.

19 That say, let him make speed, and hasten his work, that we may see it; and let the counsel of the Holy one of Israel draw nigh, and come that we may know it.

The shocking language of¹⁹ whose hardened and progressive ungodliness is plainly as follows; We are not to be terrified with empty sounds and meer unmeaning words; let the Almighty, if he would convince us that his repeated menaces signify any thing, hasten the execution of them, produce the terrible facts that verify them; in other words, if such frightful matters are in store, and the God of *Israel* really design to shew the fierceness of his displeasure, why does he so long defer to make bare his arm, and keep us in suspense what the utmost is that can happen?

20. Wo unto them that call evil good, and good evil; that put darkness for light and

Nothing so much concerns²⁰ mankind, as in their principles and practices to maintain

L 2

the

SECT. 7. the just knowledge and strict-
 est regard to the moral distinc-
 tions; the greatest miseries are
 then pursuing, and let them
 make haste to overtake, those
 who pervert their own judg-
 ments, and confound these
 most sacred and important dif-
 ferences; speak of and behave
 to the light of knowledge, as
 if it was the darkness of ig-
 norance; the darkness of ig-
 norance as if it was the light
 of knowledge; truth as if it
 was falshood, and falshood
 truth; good evil, and evil
 good; virtue vice, and vice
 virtue.

and light for dark-
 ness; that put bitter
 for sweet, and sweet
 for bitter!

21. Most nobly ornamental of
 human nature is an unaffec-
 ted modesty and humility: the
 wisest of mortals are most sen-
 sible of their deficiencies; let
 the bad effects of their own
 folly and precipitancy expose
 them, who are so full of
 themselves, and conceited of
 their own superior discern-
 ment and abilities, as to ex-
 pect every thing to happen
 agreeably to their own mea-
 sures and wishes; and that
 they stand in no need of hu-
 man advice, nor yet of divine
 direction and assistance.

21. Wo unto *them*
that are wise in their
 own eyes, and pru-
 dent in their own
 sight!

Tempe-

22. Wo unto *them* that are mighty to drink wine, and men of strength to mingle strong drink.

23. Which justify the wicked for reward, and take away the righteousness of the righteous from him,

Temperance is the sovereign balm of life, and antidote against unnumbered evils, diseases, and disasters; let their sufferings be great as their folly is inexcusable, who, notwithstanding that their constitutions are too hale and strong immediately to sink under the ignominious burden, habituate themselves to the excessive use of inflaming liquors; and pride themselves in the extraordinary vigour of their natural frame, that heady and intoxicating mixtures cannot affect them: who, under the wretched influence of wine that is a mocker, and strong drink raging, may easily be imposed on, biased, or corrupted to pronounce the most iniquitous and partial sentences; even to condemn the innocent, as if they had committed the most atrocious crimes; and as if they had done nothing amiss or unworthy, to suffer the guilty to escape unpunished.

SECT. 7.
Isa. v. 22.

24. Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be rottenness; and their blossom

Sentence against an evil²⁴ work is not always speedily executed; at present, men of this obnoxious vile character, may not suffer according to their

SECT. 7. their demerit; they may swim
 in plenty, and riot in effemi-
 nate pleasure, and as to wealth
 and power seem to prosper and
 flourish; yet they have no
 more stability or security than
 the dry stubble has strength
 to stand against the most fu-
 rious rage of a devouring
 fire; or the light chaff a
 chance not to be consumed by
 the lambient flames of that
 fierce element. They may,
 for vigour and beauty, re-
 semble the green and spread-
 ing palm-tree; yet as it de-
 clines and its blossoms are
 blown away as the lightest
 dust, when its root is once
 decayed, so shall all their
 splendour, pomp, and pride
 vanish, as if they had never
 been: it cannot happen other-
 wise, for they have no solid
 foundation for safety or per-
 manency; they have renounc-
 ed their only certain depen-
 dence, and violated those di-
 vine laws which are alike the
 measures of duty, and the
 only substantial grounds of
 all lasting satisfaction and hap-
 piness; they have derided
 both God's promises and
 threatenings, therefore may
 daily expect to be made sen-
 sible

blossom shall go up
 as dust: because they
 have cast away the
 law of the LORD of
 Hosts, and despised
 the word of the Holy
 One of Israel,

fible of his displeasure, whose SECT. 7.
Ifa. v. 24. purity is unspotted, his rectitude perfect, and his power supreme.

25. Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcasses were torn in the midst of the streets; for all this his anger is not turned away, but his hand is stretched out still.

As if it was already kindled and beginning to flame out, the indignation of the Almighty shall shortly rage against this offending and most ungrateful people; as if his terrific arm of boundless strength was visibly stretched forth to aim the heaviest reiterated strokes, he will ere long bring upon them a succession of unavoidable and intolerable distresses; with such horror shall their minds be filled as if the adjacent hills shook and trembled to their center for their own impending fate: their dead bodies shall be denied the usual rites of a decent interment, and lie a dilacerated and mangled carnage in the midst of the streets. Notwithstanding all these miseries, the sinners will not repent to appease God's anger, that he might suspend his judgments, or withdraw his avenging hand; therefore, there are still greater and more dreadful ones in reserve for them.

As

SECT. 7. As a prince setting up a
 standard for his subjects immediately to repair to, and
 form an army to defend his person and crown; as a general giving the military signal for his troops to put themselves in battle array, and march to engage the enemy; the offended Deity, as it were, standing on the confines of *Judea*, will give the alarm for distant nations, with their united forces, to invade, and execute his vengeance, on this rebellious land. As a scattered flock gather together at the whistle of the shepherd; or as mariners haste to their moorings, upon express orders from the master of a ship to sail, so shall they attend to his first call, and readily

26. And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and behold they shall come with ^z speed swiftly.

^z *With speed, &c.* in answer probably to that most indecent and provoking speech, v. 19. *Let him make speed, and hasten his work*, intimating, that they should find a *much quicker dispatch* in the judgments that should fall upon them, than they desired. The passage, however, shews with what infinite ease the Almighty can accomplish things of the greatest difficulty. 'Tis not said, I will call them together with the mighty voice of my alarming thunder; but with the least kind of noise, only a whisper, and they shall instantly make their appearances from the remotest places or the most obscure corners. With no less elegance are the unsearchable ways of providence described, when it is said, *he makes darkness his secret place, his pavilion round about him, dark waters, and thick clouds of the sky*; and its methods unsearchable; *his ways extremely private, in the dark; in the deep waters, and his footsteps not known.*

dily obey the softest whisper ^{SECT. 7.}
of his all-commanding voice. ^{Isa. v. 27.}

27. ^a None shall
be weary, nor stum-
ble among them;
none shall slumber or
sleep; neither shall
the girdle of their
loins be loosed, nor
the latchet of their
shoes be broken.

28. Whose arrows
are sharp, and all
their bows bent, their
horses hoofs shall be
counted like flint,
and their wheels like
a whirl-wind.

In this grand expedition a
remarkable alacrity and vi-
gour shall attend all their mo-
tions; and as if flusht with
past successes, and certain of
present victory, they shall ea-
sily surmount all difficulties;
there shall hardly be found a
single instance, in all their
corps, that is not active and
daring, resolute and impatient
to give fresh proofs of an
exact discipline, an heroic ar-
dour, and invincible courage;
not one that is indolent, re-
mifs, or unseasonably and im-
moderately inclined to rest
and sleep; the state of their
garments is perfectly suitable
for the quickest dispatch of
the several offices of their
military enterprize, girded
close about their loins, and
their sandals firmly fastened
to their feet; their armour

^a An able critic has observed, that nothing can be finer
than the following description: the expressions are strong and
full of lively ideas, which according to our modern way of
writing, would shine in several pages. The images in this
admirable author, are not more natural and simple, noble
and sublime, than they are properly related and closely con-
nected: it is but rarely, if ever, that he leaves his argument,
till he has advanced every thing that can be said, in order to
its perspicuity and plainness, grandeur and majesty, weight
and influence.

SECT. 7. also shall be furnished; their

Isa. v. 28. bows fitted with trusty strings and bent; their arrows sharp-pointed to give the quickest wounds and sink deep; their horses mettlesome, prancing, and powerful, so that the flint stones blaze under their feet; and their chariot wheels agitated with the rapidity of hurricanes, rolling about in the smothering dust, with an almost self-moving velocity and violence.

29 By the usual military vociferous shout for a general attack, they shall rend the air, and appear animated, eager, and full of fury for conquest, plunder, and triumph: as the strong and fierce lions with their hideous roarings spread terror through the whole forest; or as their ravenous brood howl with horrible rage of relentless hunger, to seize their prey, and hurry it to their respective dens to be devoured; neither man nor beast can rescue: in like manner shall those formidable and desperate invaders speedily overcome all the opposition of the *Israelitish* force that can possibly be raised to withstand them.

And

29. Their roaring *shall be* like a lion, they shall roar like young lions: yea they shall roar and lay hold of the prey, and shall carry *it* away safe; and none shall deliver *it*.

30. and in that day they shall roar against them, like the roaring of the sea; and if *one* look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.

And in that day of the utmost disorder and confusion, SECT. 7.
Isa. v. 30. when the city and temple are sacked and plundered, these impetuous and barbarous ravagers, with mutual loud acclamations encouraging one another, shall fall on the defenceless helpless inhabitants, and spare neither rank, sex, nor age; under their accumulated distress, the wretched tribes shall look every where, but in vain, both above and beneath, for succour and protection; to their native country they will determine their exploring wishes, (a dismal scene it is of the most absolute ruin and desolation;) to the exalted heavens raise their weeping eyes, and not there perceive one gleam of consolation; nothing but the blackest clouds of a most melancholy and impenetrable obscurity, that totally intercepts all rays of light, hope, or joy.

^b *In the heavens, the sky*, from whence the dew or rain distils; or the dew or the misty drizzling rain itself, which cloudeth the heavens. The radix signifies to *distil* and to *drop down*, Deut. xxxii. 2. xxxiii. 28. also the *back part of the head*, and to *behead*, to *demolish*. And here, I apprehend, ought to be rendered, not *in the heavens*, which is hardly sense, but in the *ruin or destruction* thereof, which is natural and easy.

CHAP. VI. SECT. VIII.

A vision of the Prophet ISAIAH, or an emblematical representation of the Supreme Majesty in his ineffable and unrivalled glory. His extreme astonishment. His appointment to the children of Israel, to declare how insensible they were to all expedients for their reformation, and would continue to be to the time of their destruction: nevertheless, there should be a residue and some few survive and improve the calamitous season.

ISA. vi. i.

SECT. 8.

Isa. vi. i.

ALL earthly greatness and dignity have their limits and periods: King Uzziah, after a short time of enjoyment, with his vital breath, resigned his crown and kingdom. The same year that this happened, by some strong impulses on my mind, in the silent hours of night and sleep, saith the prophet, scenes were presented to my meditations, such as this vain world affords no adequate images of; as with my bodily eyes, in my thoughts, I beheld the Ever-blessed and only Supreme Potentate, arrayed in the most splendid

ISA. vi. i.

IN the year that king Uzziah died, I saw also the LORD sitting upon a throne high and lifted up, and the train filled the temple.

^c May signify the rays of glory issuing from God's lofty throne.

splendid robes of Divine Majesty, and seated on an exalted throne of unutterable radiancy and glory; and the rays which issued from the Sovereign Presence expanded, and replenished the whole large edifice of the Jewish temple.

SECT. 8.
Isa. vi. 1.

2. Above it stood the seraphim: each one had six wings, with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

In their proper situation and posture of ministers in waiting, stood the sacred retinue of heavenly intelligences, confessing an infinite distance, and expecting God's high commands: every individual was furnished with six wings; with two, from an impressive sense of the utmost reverence, he covered his face; with two, from the strictest regard to modesty and a just decorum, he covered his feet; and with two appeared in perfect readiness, the moment it was signified, to fulfil the Maker's

a There is a similar passage in *Ezekiel* i. 6. wherein the prophet, speaking of the angels which appeared to him in a vision, adds, that *every one had four faces, and that their whole bodies, and their backs, and their hands, and their wings, were full of eyes round about*: which *Milton* has so finely wrought into a part of his narration;

———— The cohort bright
Of watchful cherubim, four faces each
Had, like a double Janus, all their shape
Spangled with eyes, &c.

SECT. 8. Maker's pleasure, and with
 the quickest dispatch of a
 winged speed obey his orders.

Isa. vi. 2.

3 In one and the same language of a most rational and social harmonious homage, those illustrious seraphs bore constant testimony to the perfect rectitude of the Divine Nature, and impartial equity of his government and providential dispensations; alternately declaring his essential and unalterable holiness; this unfullied attribute, say they, is abundantly conspicuous in his favoured land of *Judea*; indeed, it is illustriously glorious in every region and climate of this habitable earth; no province so remote or obscure, as to be destitute of the bright displays of Omnipotence, unerring wisdom, perfect righteousness, and unbounded goodness.

As the effect of his elevated voice, who proclaimed the praises

3. And one cried unto another, and said, Holy, Holy, Holy is the LORD God of Hosts, the whole earth is full of his glory,

4. And the posts of the door moved at the voice of him that cried,

e Whole earth, &c. The sentence denounced in the 10th, 11th, and 12th verses of the foregoing chapter is supposed to be here referred to; and that *Haaratz* is more especially designed to signify the land of *Judea*.

f Posts, &c. The symbols seem here alluded to, or sensible effects, which, according to the sacred historians, accompanied the introduction of the ark into the temple, 1 Kings viii. 10. & 11. The *ecphonesis*, in the next verse, is beautifully

cried, and the house was filled with the smoke.

praises of the most high God, SECT. 8.
the very building seemed shaken, animated, and endued with the quickest motions and sensations, to the lintels of the door; and the whole house or temple was instantly filled with the vapour of smoke, as the tabernacle had been in former times with the pillar of a cloud, the symbol or certain emblem of the divine presence.

Isa. vi. 4.

5. Then said I, Who is me, for I am undone, because I am a man of unclean lips, and dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of Hosts.

With this extraordinary phenomenon, though only in a vision, I own I felt an unusual and most violent perturbation; which an unavoidable sense of my own imperfection and unworthiness suggested and greatly increased: full of trembling fears for the consequences, said I to myself, Alas for me, poor miserable mortal, I am surely destined to a sudden fate of irremediable ruin, inasmuch as I cannot pretend to a sinless perfection, and am connected with a most corrupt and rebellious people: my
instruc-

fully and emphatically expressive, how extremely sensible the prophet was of his own unworthiness, and how he almost despaired of the forgiveness of his sins, when the Almighty did so signally manifest himself. Deut. v. 25. Judges vi. 22. xiii. 22.

SECT. 8. instruction, example, and admonitions have been attended with defects, and their conduct is chargeable with great perverseness; we may both be apprehensive, for 'tis no common object that has been presented to my view, and not improbably a most exact account may be required of our past conduct, by the Universal Potentate, and undeceived all-discerning Sovereign.

6 To afford some immediate relief to my anxious tortured breast, one of the refined and angelic train was dispatched and approached me, conveying in his hand a live coal, impregnated with sovereign virtues; which he had taken with the tongs from off the altar, and which would be efficacious to all salutary purposes.

7 As was intended, without a moment's delay, he applied it to my mouth, the too frequent source of unguarded expressions, or a faulty silence, reviving my hopes with

6. Then flew one of the Seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar,

7. And he laid it upon my mouth, and said, Lo this hath e touched thy lips, and thine iniquity is taken away, and thy sin purged.

8 Touched thy lips, &c. agreeable to this the British bard invokes

— O thou my voice inspire,
Who touch'd Haiah's hallowed lips with fire.

with the following soothing SECT. 8.
and encouraging expressions, Isa. vi. 7.
saying, Observe and most seriously consider, that this live coal hath touched your lips as an emblematic token, or kind intimation, that as there is no man that liveth and sinneth not, and you are sincerely concerned for every voluntary mistake you can truly charge yourself with, it is graciously passed over; whatever omission or transgression you are conscious of that you so unfeignedly mourn for and repent of, you are freely forgiven, and entirely cleansed from.

8. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me.

9. And he said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

Superadded to the above 8 & 9
instance of an unparalleled condescension and benevolence, a peculiar confidence seemed placed in me by the following enquiry and appointment; for methought I heard a voice issuing from the awful presence of the Great and blessed God, and interrogating, Whom shall I dispatch, that has resolution adequate to it, on a very interesting embassy? Whom can I fully depend on that he will transact with prudence, punctuality, and faithfulness,
a most

SECT. 8. a most important affair? My
answer was immediate, I am
Iſa. vi. 9. here present, in perfect readi-
ness to be deputed on what-
ever emergency you please to
judge me proper to be em-
ployed. My commission from
the Almighty was consequent-
ly given me; and he express-
ly said, The direct tendency
of what you are to go and
deliver to this unaccountable
strange people, is to promote
their advantage and happiness;
but the effect, owing to their
own inattention and obstinacy
of vice and folly, shall not be
answerable; you may inti-
mate to them to persuade them
to act otherwise, saying, O
infatuated people, so far as
your bodily senses are affect-
ed, you will hear the wonder-
ful things out of God's law,
but you will not form consis-
tent notions of them as the
measures of your actions, nor
duly apply them; the eyes of
your minds will be opened to
perceive the beauty and pro-
priety of his instructions, but
you will not be impressed with
them, so as to refer them to
their real purposes of virtuous
practice and governing your
lives.

The

10. h Make the heart of this people fat, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

The direct contrary of that SECT. 8. which is designed shall really Isa. vi. 10. happen; and those admonitions which are admirably calculated to produce the most exquisite sensibilities, conviction and reformation, so that they may be pardoned and saved; shall only serve to render this unthinking generation more grossly senseless, blinded, and stupid; and remove farther from them, indeed efface all hopes, that they will make any more use of their talents and natural capacities for amending their ways than if they were entirely divested of them.

11. Then said I, Lord, how long? And he answered, Until the city be wasted without inhabitant, and the houses without man, and the land be utterly desolate.

Then, unfeignedly concern-¹¹ ed and astonished, I enquired, saying, O most just and true God, the representation is well founded, and it is most serious and awakening; may I be permitted in all humility to ask, to what length of time will this perverted peo-

N 2

ple

h *Make the heart, &c.* A person is sometimes in scripture said to do a thing, when the meaning is that he only declares that the thing will be done, or that it is done already by those who are capable of doing it; those actions not being in the prophet's power, it is certain that this order only signified, *declare to this people that their heart is fat, that their ears are stop'd, and their eyes shut.* The same manner of expression is used *Jer. i. 10. Levit. xiii. 13.*

SECT. 8. ple continue immersed in this

Ma. vi. 11. wretched state of folly and brutality? To which the answer was quickly returned; They shall shew no marks of penitence, reflection, or consideration; but shall insult and ridicule the prophets, giving no manner of credit or regard to what they report, till their cities are besieged and laid waste, their houses emptied of inhabitants, and their native country lies uncultivated and altogether desolate.

12 And further, till the offended Majesty, in his high displeasure, by the approach of invading armies hath thrown them into such consternation, that they have fled for shelter to distant countries; and there has been a great and general forsaking of and emigration from their native land, and transplanting of them by their conquerors into a foreign one.

13 Nevertheless, part of its inhabitants shall remain in their own country, or return to it; a select few upright and good men, owing to their inflexible virtue and piety: as a tail, linden, or lime tree, and

12. And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land.

13. But yet in it *shall be* a tenth, and *it shall return*, and be eaten: as a tail tree, and as an oak whose substance *is* in them, when they cast *their leaves*: *so* the holy seed *shall be* the substance thereof.

and as the stoutest oaks annually lose their blooming verdure and leafy honours, and look in winter, their moisture being exhausted, as if they were quite dead; yet by virtue of their roots standing firmly fixed in the ground, still retain their strength, and in the fostering months of returning spring renew their vigour; so shall the little flock of holy and righteous again revive, and be restored and established.

SECT. 8.

Isa. vi. 13.

CHAP. VII. SECT. IX.

A formidable invasion from the confederate troops of the Kings of Israel and Syria throws Ahaz into the greatest consternation. The prophet Isaiah dispatched with a divine message to relieve him from his distress, and afford him positive assurance of a timely and effectual deliverance. That he might not entertain the least doubt on this head, he is directed to ask a sign that will entirely satisfy him, and it shall be granted. The King declines doing this, as seemingly implying some diffidence in the truth and faithfulness of God: the Almighty Being himself determines upon one. Ver,
 1—17.

ISA. vii. 1.
 SECT. 9. **A**ND it came to pass in the days of Ahaz, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah king of Israel, went up towards Jerusalem to war against it: but could not prevail against it.

ISA. vii. 1.
AMONGST other evil and calamitous events, it happened in the embarrassed reign of the impious king Ahaz, that after the land of Judea had been miserably wasted and plundered by hostile incursions; to compleat its conquest, and set a governor over it, that should rule it as a province for them, the kings of Syria and Israel enter into a league, raise a powerful army, and march it directly toward Jerusalem; to besiege and force that city to surrender, or take it by storm: but

but the event did not prove ^{SECT. 9.}
answerable to their enterprizing and ambitious views. ^{Isa. vii. 2.}

2. And it was told the house of David, saying, Syria is confederate with Ephraim; and his heart was moved, and the heart of his people, as the trees of wood are moved with the wind.

The threatening intelligence was however early brought to the palace where *David* once dwelt, nor could it be concealed from the royal ear, that the *Syrian* army was joined with that of *Ephraim*, and that they both were encamped at no great distance from *Jerusalem*: and never did a rushing wind, or sudden rising hurricane give a greater motion or agitation to the trees of a forest, than this unexpected news was alarming to the timorous heart of this effeminate weak prince, and the broken spirits of his oppressed people.

3. Then said the LORD unto *Isaiah*, Go forth now to meet *Ahaz*, thou and *Shear-Jashub* thy son, at the end of the conduit of the upper pool in the high way of the fuller's field.

Amidst various schemes that in this emergency might offer themselves to his busy mind; the Lord directs *Isaiah* to take with him his son, and at a place he appoints present himself to the king.

And

ⁱ *Ahaz*, in this emergency, being a slave to his own dispiriting fears, was so far from having recourse to his only sovereign relief, the God of *Israel*, by an unfeigned repentance and religious confidence; that he thought of nothing so much as engaging *Tiglath-Pilezer*, king of *Assyria* on his side; which he resolved to endeavour by means of a large present, consisting of the richest furniture of his palace, and the most valuable ornaments of the temple.

SECT. 9. And in the multitude of
 his troublous thoughts and
 improbable designs, to advise
 him from the Lord, saying,
 Disturb not your peace with
 restless anxieties on this occa-
 sion, nor ever think of ap-
 plying for succour to any fo-
 reign power: for as the ends
 of two firebrands, without
 addition of combustible mat-
 ter to feed on, soon expire of
 themselves, or are easily ex-
 tinguished; such shall be the
 fate of these doughty cham-
 pions, with all their precipi-
 tate haste and sanguine expec-
 tations; and so very trifling
 and inconsiderable the damage
 you shall sustain from them,
 whether single or united.

5 & 6 Who hath created all this
 tumult, distress, almost dis-
 traction, in your minds, but
 enemies whom the Lord holds
 in the utmost contempt; and
 whom he wishes you, what-
 ever appearance they make,
 if you will serve and rely
 upon him, to look upon with
 sovereign defiance? It is on-
 ly the *Syrian*, the *Israelite*, and
 the son of *Remaliab*, who have
 formed an evil and mischiev-
 ous design against you and
 your nation, saying, Let us
 march

4. And say unto
 him, Take heed, and
 be quiet; fear not,
 neither be faint-heart-
 ed for the two tails
 of these smoaking
 firebrands, for the
 fierce anger of Re-
 zin with Syria, and
 of the son of Rema-
 liah.

5. Because Syria,
 Ephraim, and the
 son of Remaliab;
 have taken evil coun-
 sel against thee, say-
 ing,

6. Let us go up
 against Judah, and
 vex it, and let us
 make a breach therein
 for us, and set a king
 in the midst of it, even
 the son of Tabeal.

march an army against *Judah*, SECT. 9.
 harrafs the country, and when Ifa. vii. 7.
 they are summoned, if they
 surrender not, make a breach
 in the walls, and take the ci-
 ty of *Jerusalem*; rend the
 kingdom from the house of
Abaz, divide it betwixt us,
 and invest with the civil rule,
 the son of *Tabeal*, in our
 stead.

7. Thus saith the
 Lord God, it shall
 not stand, neither
 shall it come to
 pass.

8. For the head of
Syria is *Damascus*,
 and the head of *Da-*
mascus is *Rezin*, and
 within κ threecore
 and five years, shall
Ephraim be broken,
 that it be not a peo-
 ple.

The Almighty and Eter-7 & 8
 nal Being hath determined to
 the contrary, and hath de-
 clared, saying, Their most
 flattering hopes shall most
 certainly deceive them; and
Jerusalem not fall into their
 hands; for as to *Damascus*,
 it is the metropolitan town
 of *Syria*, where *Rezin* go-
 verns; and *Samaria* the chief

κ *Threescore and five years*, &c. This prophecy is said to
 be accomplished by *Esarhaddon*, who exactly sixty-five
 years from the first of *Ahas*, after he had settled all affairs
 in *Syria*, marched into the land of *Israel*, and there taking
 captive all those who were the remains of the former capti-
 vity, [excepting only some few who escaped his hands, and
 continued still in the land] carried them away into *Babylon*
 and *Affyria*. *Prid. Conn. B. I. p. 30.* Then was *Ephraim*
 absolutely broken, so as from thenceforth to be no more a
 people: the ten tribes were brought to a full and utter de-
 struction, and never after recovered themselves again. But
Grotius says, the transcribers have been mistaken and written
Scheschim in the plural number, which signifies sixty for
Schesch, which signifies but six; so that six and five make
 up the eleven years, which are all that happened from the
 prophecy to its accomplishment.

SECT. 9. city where *Pekab* reigns : these
 are bounds that I have fixed
 Iſa. vii. 8.

to their respective kingdoms, which they shall never pass, nor their territories be enlarged. The *Israelites* especially, shall be so far from extending their dominions by conquest, or triumphing over their brethren of *Judah*, that within the short compass of sixty-five years, as high as they now carry it in their reliance on *Rezin*, their kingdom shall be utterly subverted, and they themselves carried into captivity.

9 At the already prefixed period, shall the abovementioned event happen to *Israel*; nor shall it be prevented by the firmest alliance that *Remaliah* can enter into, or the strongest connection with which he can be supported or invironed: do you still persist in your fear and diffidence? Dare you not absolutely confide

o. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son; if ye will not believe, surely ye shall not be established.

1 That is unless you believe, viz. that the kingdoms of *Aſſyria* and *Israel* shall shortly be destroyed, you shall not be established. St. *Austin*, whom the popish writers so generally follow, frequently quotes this passage, to prove, that divine truths must be credited before they are understood, and thereby gives sanction to a blind and implicit faith. A just translation would have effectually prevented this: or if the passage had been rendered interrogatively thus, will you not believe, unless you are confirmed? &c.

side in the express words of a ^{SECT. 9.} most faithful God? Or do you expect a miracle to be wrought in order to confirm your minds in the truth of this prediction, before you will give it an entire credit? ^{Isa. vii. 9.}

10. Moreover the Lord spake again unto *Ahaz*, saying,

11. Ask thee a sign of the Lord thy God, ask it either in the depth, or in the height above.

12. But *Ahaz* said, I will not ask, neither will I tempt the Lord.

To give him free permission to offer up such a request without danger of offending, the Supreme Majesty moreover added unto *Ahaz*, by his prophet, saying, For your most perfect conviction, and that the least doubt or scruple may not remain, mention some sign that you will think sufficient, or miracle to be performed in heaven or earth, that will afford you an entire satisfaction.

However incredulous king ¹² *Ahaz* might really be, yet with a seeming modesty, from a professed principle of conscience and religion, he declined this grant, intimating, that he did not so much suspect the divine truth and faithfulness as to desire any token at all, for the certainty of the performance of God's word of promise; nor would presume to bring in question his moral attributes and thereby provoke his anger.

SECT. 9. To whom the prophet thus answered, O you who are derived from the lineage of *David*, do you diligently attend, if you had no other views, nor greater confidence in the king of *Affyria* for succour, than you have in the living and true God, you would have no difficulty, leave being given, to ask a sign; therefore, under whatever pretext it is done, you are actually doubting my veracity; not only so, but offering an indignity to the most high God, in refusing his most gracious proposal, at this extremity, to dissipate all your fears and perplexities.

14. However, to ascertain to you a divine interposition for your deliverance, the Lord himself will appoint a sign, that

13. And he said, hear ye now, O house of David, is it a small thing for you to weary men, but will ye weary my God also?

14. Therefore the LORD himself shall give you a sign, Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel.

^m This difficult passage has employed the pens of several learned and able writers, particularly Dr. *Williams* and Mr. *Granville Sharp*, and before them, Dr. *Prideaux*, Mr. *White*, and the *Authors* of the *Universal History*. If the prophet had the *Messiah* in view, it must be in a sense very different from what the words denote of his own son. It may deserve, however, to be well considered, whether the expression *fulfilled*, signify any more in several passages, than that such terms may properly be adapted and applied to one event, which had been used of another: is it not necessary to allow this manner of interpretation when only a small portion of a passage is detached in a quotation; and was it not customary to the *Jews*? The text, understood of the saviour of

of the
fatis
Taber
Davi
&c.
Hist.
Oxfo
Some
Conc
the an
in or
scen
chap.
conv
the E
n T
to inf

that you may absolutely rely SECT. 9.
 on, behold a young person, Isa. vii. 14
 lately betrothed, shall con-
 ceive and bear a son, and
 shall call him by the name,
 or distinguish him with the
 title of *Immanuel*, which, as
 it signifies, God with us, is
 to be considered as affording
 the most positive assurance of
 the divine presence to all the
 purposes of protection and se-
 curity.

15. n Butter and
 honey shall he eat,
 that he may know to
 refuse the evil, and
 chuse the good.

The auspicious babe shall ¹⁵
 not be supported by miracu-
 lous or extraordinary means ;
 but by the usual aliment or
 sustenance of butter and ho-
 ney ; till he shall arrive at
 those years of maturity and
 discretion, that his under-
 stand-

of the world, may be explained to afford *Ahaz* the fullest
 satisfaction, that he should not be supplanted by the son of
Tabaal, nor the kingdom rent from the whole family of
 David, since the scepter was not to depart from *Judah*,
 &c. till he came. *Prid. Conn.* vol. 1. p. 2. and 3. *Univer.*
Hist. v. 4. p. 154, 155. Dr. *Kennicott's* Sermon, St. Mary's
 Oxford. Dr. *Fleming*, Super. Concept. 79. *Grot.* in *Loc.*
 Some render, *Behold a virgin is conceiving and bearing a son.*
 Concerning this mode of speech, it is observed, that it is
 the animated, and customary style of prophetic rapture : which
 in order to express the greatest certainty, either paints future
 scenes as present, or describes future events as past. See
 chap. ix. 6. The Earl of Rochester is said to have been
 convinced by this passage compared with St. *Matt.* xxvi. and
 the *Eunuch* converted. *Acts.* viii. 35.

n That is, he shall be fed with the ordinary food given
 to infants, not that he may know as if such nutriment was the
 cause

SECT. 9. standing can discern betwixt
 { good and evil, right and
 Isa. vii. 15 } wrong; and he can see clearly by what preference of virtue before vice, his natural liberty is established, and his noblest privilege enjoyed in the utmost perfection.

16 For before the growing child shall compleat the years that his mind is opened to distinguish in moral differences, the country which so greatly perplexes and alarms you in this unsuccessful expedition, shall be for ever abandoned by both these princes, their days ended, and their remains consigned to the silent grave.

16. For before the child shall know to refuse the evil and chuse the good, the land that thou abhorrest shall be forsaken of both her kings.

cause of his knowledge, *but till he shall know*, i. e. grow up to such maturity as to distinguish; and know how to refuse the evil, and choose the good.

CHAP. VII. SECT. X.

Judgments and calamities that would befall Ahaz and his unbelieving people from the Assyrian monarch, whose alliance and succour they courted, and whom they depended on for protection more than the express promise of the most high God.
 Nahum ix. 32. Ver. 17, to the end.

ISA. vii. 17.

THE LORD shall bring upon thee and upon thy father's house, days that have not come from the day that Ephraim departed from Judah: even the king of Assyria.

ISA. vii. 17.

SECT. IO.

Isa. vii. 17

AS authorized by the Lord of hosts, O king *Ahaz*, I have foretold, and by a sufficient pledge or token ascertained your deliverance, and that of your threatened and distressed country, from the present impending storm; the event shall stand; your incredulity nor your prevailing iniquity in other respects shall not hinder but this time your enemies shall be prevented and destroyed; nevertheless, since it is plain, you do not believe me, nor place your whole confidence in the Great and Blessed God; you will prove to enjoy no settled lasting rest and peace; but by the same king of *Assyria*, who is the certain object of your entire reliance, shall such calamities be brought upon you

SECT. 10. you, as never befel your nation since the time of *Jeroboam*, when all the tribes except that of *Judab* and *Benjamin* revolted from *Rehoboam*.

Isa. vii. 17

18 At that dreadful period, to your extreme affliction and consternation, it shall happen that the Mighty Lord, as if giving a signal or tinkling a cymbal to gather flies or cause swarming bees to unite, shall form into regular armies people of different countries that live at the greatest distance, even as far as the partitions of the river *Nile*, and the land of *Assyria*.

19 As the forementioned laborious busy insects, traverse all parts to meet with food, or find honey; visit the lower ground, harbour in caverns, and holes of rocks, and overspread the bloom and leaves of thorns and bushes: so shall the rapacious and insatiable *Assyrian* army every where ravage and plunder: within and without, in towns and in villages, in fields and woods, private houses and palaces, nor leave an individual place that they shall not ransack.

Then,

18. And it shall come to pass in that day, that the LORD shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria.

19. And they shall come and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.

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20. In the same day shall the LORD shave with a razor that is hired, namely by them beyond the river, by the king of Assyria, the head and the hair of the feet: and it shall also consume the beard.

Then, but alas! too late; ^{SECT. 10.} you shall bitterly repent your indiscretion and simplicity, for ^{Isa. vii. 20} inviting into your country with rich presents a potent and avaricious prince, whom you will never be able to drive out of it; they will be led to understand by them that it is worth conquering; and the soldiery that come from beyond the river *Euphrates*, will long continue to waste and distress you in all orders and degrees of your people, and in all parts of your dominions:

21. And it shall come to pass in that day, that a man shall nourish a young cow and two sheep.

22. And it shall come to pass, for the abundance of milk that they shall give, he shall eat butter: for butter and honey shall every one eat that is left in the land:

The devastation shall then ^{21 & 22} be so great and general, that a man shall esteem himself fortunate who shall be able to preserve for his use and support the smallest number of cattle, even a single cow or a sheep or two: as to the fields there shall be no husbandmen to cultivate them; and the whole sustenance of the surviving few, shall arise from their cattle and bees; which will produce a sufficiency

° *Shave, cutting off the hair and shaving* were tokens of slaves, therefore proper signs to denote that servitude to which the Jews were to be reduced by the Chaldeans. *Pomp. de trium. Diocles. T. Flam. de Maced. & Corin. de Lap. in Loc.*

SECT. 10. ency of milk, butter, and
 honey, to support the largest
 Isa. vii. 22 family then left, so many
 having been slain or carried
 captive in all the land, that
 they perish not of hunger.

23 The incursions and depredations of these barbarians will, moreover, fall heavy upon the *Jews* in their visible evil effects on their choicest vineyards; those which in times of peace and plenty were worth a thousand shekels of silver shall be overspread with weeds and brambles; not much improvement will be attended to, where there is no benefit, nor people lay out their substance in matters of ornament or curiosity, when they are uncertain but the next day or hour, all may be trampled under foot.

24 All this once pleasant and fertile country shall become, alas! a waste and howling wilderness; over run with briars and bushy trees; and infested with wild beasts, which find here a proper shelter; so that it shall be dangerous to travel, and those whose business requires it must be armed for their personal security.

23. And it shall come to pass in that day, that every place shall be, where there were a thousand vines, at a thousand silverings, it shall even be for briars and thorns.

24. With arrows and with bows shall men come thither: because all the land shall become briars and thorns.

As

25. And on all hills that shall be digged with the mattock, there shall not come thither the fear of briars and thorns; but it shall be for the sending forth of oxen, and for the treading of lesser cattle,

As to the small residue of ^{SECT. 10.} people, who shall escape the hands of the enemy, they shall retire with their cattle to the mountains; living upon that small pittance which such uncultivated barren places afford; there shall be no inclosures for pleasure or profit; nor fences to preserve curious plants from brutal ravages, but every thing open and exposed; and bushes and brambles that infest the paths shall be grubbed up for feeding the cattle.

Isa. vii. 24

CHAP. VIII. SECT. XI.

The prophet, as directed, takes a great roll, and writes in it respecting his son, who was to be born, and named Maher-shalal-hash-baz, ascertaining to Judah, that before he was capable of distinguishing his parents from strangers, and calling them by their proper names, the Israelites and the Syrians, who at present filled their minds with so much terror and vexation, should be destroyed. This farther positive assurance of God's gracious design to deliver the Jews was as ineffectual as the former: they dare not rely on his most faithful promise, but form purposes of soliciting assistance from the Assyrians, on whom they depended more than on the living and true God, therefore are threatened with heavy calamities.

ISA. viii. 1.

SECT. II.
Isa. viii. 1.

THAT no expedient might be omitted, which was likely to succeed with this unthinking king Abaz, and satisfy his dissident people, so that

ISA. viii. 1.

Moreover, the LORD said unto me, take thee a great roll, and write in it with a man's pen, concerning Maher-shalal-hash-baz.

p It is upon a table *Isai. xxx. 8.* the *lxx.* upon *box-tree*, as if the writing tables of that time were made of this wood. They did not then use pens or quills, but a certain instrument or punch made of iron or steel called *stylus*: it was sharp at one end for the more convenient indenting or carving of the characters; and broad at the other for scraping or effacing what had been written. Whence arose that proverbial expression, *invertere stylum*, i. e. to unsay what had been said, or blot out what had been written. *Moses* is recorded to have first taught the Jews the use of letters; the *Phœnicians* to have learned them from the Jews, and the *Græcians* from the *Phœnicians*.

that they might fix their hope SECT.II.
and trust in God; the Lord Isa.viii.1.
commanded me to write down
this prediction, in fair and
legible characters, to be de-
posited in some public place,
as a monument of his kind
intentions towards them, and
of their infidelity; that when
they should hear of the de-
struction of those confederate
princes, at whose approach
they were now so much inti-
midated, they might recollect
by the name given my son,
and other remarkable circum-
stances, that an Omniscient
God had foretold this event,
and yet they would not be-
lieve him.

2. And I took un-
to me faithful wit-
nesses to record: U-
riah the priest, and
Zachariah the son of
Jeberechiah.

That the certainty of its
prediction might not absolute-
ly depend upon my own ve-
racity and reputation, I re-
quested two men of charac-
ter and eminence, to testify
what I had foretold in a large
volume; that when the fact
verified it, that writing might
be produced to shew that in
all I had declared, I deserved
their regard and attention.

3. And I went un-
to the prophets, and
she conceived, and
bare a son: then said
the Lord to me, call
his

Conformable to my instruc-
tions, and as the first step in
the series of events, my spouse
the prophets conceived and
bore

SECT. II.
Isa. viii. 3.

bore me a son; whose name the Lord required me to call *Maher-shalal-hash-baz*, signifying to the *Jews*, that as a *prey* or *spoil* is usually hastened to, with such a quick dispatch should these confederate powers be overtaken with sudden and irreparable ruin: their country should likewise be laid waste and plundered; they might therefore consider the matter as fully ascertained, that they should be delivered out of their hands.

4 The precise time is also so far determined, that before the new-born babe shall be able to call upon his father and mother by name, distinguishing them from strangers, the king of *Assyria* shall ravage the land of the *Syrians* and the *Israelites*, and sack and plunder the principal cities of both kingdoms; so that before the expiration of that very short term, they will be too much embarrassed and reduced to be in a condition to invade or distress their neighbours.

5, 6, & 7 They have, moreover, offended the Almighty, doubted his attributes, and not been satisfied with his signs;

his name, *Maher-shalal-hash-baz*.

4. For before the child have knowledge to cry, my father, and my mother, the riches of *Damascus*, and the spoil of *Samaria* shall be taken away before the king of *Assyria*.

5. The Lord spake also unto me, again, saying,

6. Forasmuch as this people refuseth the

the waters of Shiloah that go safely, and rejoice in Rezin and Remaliah's son:

7. Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of *Assyria*, and all his glory: and he shall come up over all his channels, and over all his banks.

8. And he shall pass through Judah, he shall overflow and go over, he shall reach even to the neck, and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

9. Associate yourselves, O ye people, and ye shall be broken in pieces: and give ear all ye of far countries; gird yourselves and

he hath therefore intimated, SECT. II.
Isa. viii. 7. that since the Jewish nation in general have been so full of horror at the approaches of the confederate army, as to despise their own prince and people; who, in competition with the king of *Assyria* are indeed no more than the little stream of *Shiloah* compared to the strong and rapid river *Euphrates*; therefore shall he bring upon them that proud and powerful prince, who like a violent inundation shall with irresistible force and impetuosity, over-run their whole land.

As a raging torrent soon^s overflows the largest tracts, shall he lay waste the greatest part of the whole country; only *Jerusalem* the metropolis of *Judea* shall be preserved, that he shall not be able to take it: O my dear child *Immanuel*, his army shall advance with the utmost rapidity to the farthest extent of the region and place of thy nativity.

As to you, O ye *Syrians*, and *Israelites*, form yourselves into the strongest combination, and cherish the fondest hopes of subduing and converting

SECT. II. verting this realm into a tributary province, you will be entirely disappointed; we have no fears of that kind, but can treat you with a sovereign defiance; prepare the best you are able for attacking; and exert the utmost of your military power, it shall soon fail you, your arrogance subside, and your most sanguine hopes vanish into empty air.

Isa. viii. 9.

10 Form your plans of operation in the most deliberate manner, animate your resolutions to the utmost degree of heroic ardour, flatter yourselves, that you are invincible, it will not signify; one infinitely superior is on our side; the Almighty takes our parts, God is with us, *Immanuel* is born, and as certainly as the child bears that prophetic name, so sure are we of being protected and defended, by the all-ruling providence of a most perfect and matchless Deity.

11 Once indeed I was in some danger of imbibing your mistaken notions, and suffering my fears to be alarmed, but am now perfectly easy and satisfied on that head; for by a strong impulse, which has left

and ye shall be broken in pieces, gird yourselves and ye shall be broken in pieces.

10. Take counsel together, and it shall come to nought: speak the word and it shall not stand: for God is with us.

11. For the LORD spake thus to me with a strong hand and instructed me, that I should not walk in the way of this people, saying.

12. Say ye not a confederacy, to all
t. em

them to whom this people shall say a confederacy; neither fear ye their fear, nor be afraid.

left a deep and lasting impression, I am warned from on high, not to cherish such vain imaginations, nor give the least countenance to any popular terrors: in order to be safe, I do solemnly declare that you must not be afraid, so as either to submit to the confederates, or strengthen yourselves against them by an alliance with the *Affyrians*.

SECT. II.
Isaviii. 12

13. Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread.

The sole great object of¹³ your constant and entire reliance is the self-existent and eternal Being; and your great concern to give honour to his name, by showing that you can and do wholly depend upon him; conducting your lives as those who believe in a God, who is Almighty, and cannot be resisted, most true and faithful, and will not deceive you.

14. And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence to both the houses of Israel, for a gin, and for a snare to the inhabitants of Jerusalem.

15. And many among them shall stumble and fall and be

Unspeakably beneficial will^{14 & 15} be this practice; to those who are devoted to God's fear and service, and unreservedly rely upon him, he will, in the course of his kind providence, be as a place of retreat and refuge, that is sacred and inviolable, wherein they may always in perfect safety repose themselves; but this, I

SECT. II. am fully apprized, will not

Isaviii.15 be the character and behaviour of the houses of *Israel*: therefore, they shall be given over to their enemies; neither the palace of the king, nor the temple of God, shall preserve or defend them; they shall be pursued and overtaken, stumble and fall, be dispersed and ensnared, taken prisoners and obliged to suffer all the miseries of a long and tedious captivity.

be broken, and be snared, and be taken.

16 Thus have you seen and heard read, the volume that is unfolded in my hand; but since neither king nor people appear to pay any regard to my words, nor yet to that writing, which I had express orders to draw up, to give you the most positive assurance of divine protection; the Almighty now commands me to roll it up, and seal it carefully, and deliver it to his disciples to be kept; that it may be known to the latest posterity, how he had promised to deliver you from your enemies, but you would not believe in nor rely on him.

16. Bind up the testimony, seal the law among my disciples.

17 As to myself, you may take this my public profession,

17. And I will wait upon the Lord, that hideth his face from

from the house of Jacob, and I will look for him.

fion, that notwithstanding the visible signs of the divine displeasure, against this unthinking people, for their distrust and unbelief; and the discouragement I have met with, in my prophetic character, and course of my ministry, from their folly and extreme obstinacy, yet, it is my fixed purpose constantly to wait on the Almighty, with humble and ardent intercessions in their favour; and my unaltered resolution with an unreserved and entire confidence to rely upon him.

SECT. II.
Isaviii.17

18. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel: from the Lord of hosts which dwelleth in mount Zion.

The roll, as the Lord hath commanded, is folded up because of the infidelity of his people; nevertheless, throughout all future ages and generations, you will observe, that once, I and my children were by our names appointed to keep up the spirits of the righteous and good: as often therefore as the word *Isaiah* shall occur, you will recollect that *salvation is of the Lord*: whenever you shall hear the name of *Shear-Jashub*, it will put you in mind, that *a remnant shall be preserved*: when the word *Immanuel* is mentioned that *you may promise your-*

Q 2

selves

SECT. II. *serves the divine protection*: and

Isaviii.18 *Mahar-shalal-bash-baz*, that
you may be assured of the
speedy destruction of your enemies.

19 You, my dear countrymen,
are alas! yourselves too variable and frail, not to expect unprosperous vicissitudes: and under very afflictive ones may be tempted to have recourse for intelligence and advice to pretended diviners, but real impostors and the grossest cheats: I do most solemnly warn you against them: at whose mouth, in whatever emergency, should a people enquire, but that of the Supreme Being by his true prophets? from whom else can they rationally expect any truth

19. And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God, for the ^q living to the dead?

^q In their methods of divination, the ancient impostors pretended to call up and consult the dead: indeed their deities were mostly dead men, departed heroes. Hence *Moses* required of every *Israelite* at offering the first fruits of each year to declare, *Deut. xxvi. 14.* Saying I have not given ought thereof for the dead, i. e. to any idolatrous priest to offer to heathen deities, *Numb. xxv. 1, 2, & 3.* *Psal. cvi. 28.* *Hieron. Com. in Isai, Tom. iv. P. 84.* *Arnob. L. vi. P. 200, 201.* *Lact. L. ii. C. 4. P. 147.* *Baal, Saturn,* or *Belus*, an ancient king of *Crete*, to whom so many children were offered by the *Carthaginians* and their ancestors the *Phenicians*, was so far from holding the balance of power in that or any other part of the world, or being able to give victory to what people he pleased, that (as an ingenious author has it) he was not able to raise or lay a storm; could not form or blast one spire of grass, or flower of the field, but was a dead man, and as to power or influence mere nothing.

truth of foreknowledge? what more absurd and ridiculous than applying to the dead, who know nothing of their affairs, for the benefit and instruction of the living, who have to transact them?

SECT. II.
Isa. viii. 19

20. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

If you are desirous to be satisfied, as to the issue of the present alarming expedition, nothing is necessary besides the information I have already afforded you, with the undoubted testimony of my own veracity to confirm it. As to intelligence at large, the sacred records are sufficient for your direction, and to prevent your use of the unlawful means of divination. It must be owing to spiritual blindness and the darkness of gross ignorance, if you repose the least confidence in such wicked arts; and the consequence will be still further darkness and deception, ruin and destruction.

21. And they shall pass through it, hardly bestead and hungry, and it shall come to pass, that when they shall be hungry, they

Under the influence of such criminal distrusts of Divine Providence, a people can have no reasonable ground to hope for

* Hungry, the Arab. interprets *timorous*, i. e. *fearing some heavier calamity*, which professor David Michaelis thinks more suitable to this place. Not. in R. Lowth *Prælect.* P. 46.

SECT. II. for safety or prosperity: like
 Isaviii.22 unsettled vagrants, they shall
 wander from place to place,
 pursued by foreign enemies,
 haunted with their own alarm-
 ing fears, and almost starved
 with pining hunger; they shall
 load their effeminate prince as
 the cause of all with heavy
 imprecations; and in despair
 even blaspheme the Almighty
 himself, when looking up to
 heaven, they perceive not one
 glimpse of light or comfort,
 and nothing below but dark-
 ness and gloomy horror: to
 render their condition further
 dismal and wretched, they shall
 be confined, or close imprison-
 ed, as condemned malefactors,
 in dark and melancholy dun-
 geons.

they shall fret them-
 selves, and curse their
 king, and their God,
 and look upward.

22. And they shall
 look unto the earth:
 and behold trouble
 and darkness, dim-
 ness of anguish and
they shall be driven to
 darkness.

CHAP. IX. SECT. XII.

Consolation afforded the people of Judea. Their distresses not so great as those of their brethren of Israel. They should be extremely harrassed by the Syrians and Philistines; their own intestine animosities, and not improbably the Assyrians. Prophecy of a very extraordinary person, generally interpreted of the Messiah.

ISA. ix. i.

NEvertheless, ^s the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and

ISA. ix. i.

THE affliction and adversity that shall happen to the land of Judah, will ^{SECT. 12.} not be small or inconsiderable; yet, a little to mitigate matters, comparatively speaking, they

SECT. 12.

Isa. ix. i.

^s Amongst the causes of interpreters mistaking this prophet's meaning, a judicious author mentions their taking little notice of the connexion, or rather entirely laying it aside: explaining one verse of the *Jews* and the next of *Christians*, making him speak here of his own times, and there of an imaginary period at the end of the world, &c. —Whereas, says he, I never yet read an author more careful in connecting the several parts of his discourse together; and his transitions from one subject to another are so very obvious, that a man must wink very hard to overlook them. This passage is instanced in: in the foregoing chapter, he had been foretelling that the *Jews* should be driven from their habitations, &c. nevertheless, says the prophet, the *dimness* i. e. the affliction upon the *Jews* upon this invasion shall not be so great as the affliction of the ten tribes, when *Tiglath-Pilezer* first lightly afflicted the land of *Naphtali* and *Zebulun*; and *Salmanazar* afterwards more grievously afflicted carrying all her children into captivity: for the people that walked in darkness, that is, the afflicted *Jews* shall see a great light, i. e. be delivered out of the hand of the *Assyrians*, and not be carried into captivity, like their brethren of the ten tribes.

SECT. 12. they shall not be so grievous
 Isa. ix. 1. from their antagonist, as the
 calamities the *Israelites* shall
 undergo from their cruel in-
 vader; he shall begin to de-
 stroy them, and shall carry
 part of them into captivity:
 a succeeding adversary shall
 conclude what he begun, dis-
 solve the frame of their go-
 vernment, and overthrow their
 monarchy: the *Jews* shall not
 be thus dealt with, their ene-
 my shall over-run all *Judea*,
 but shall not prevail against
Jerusalem: though the Lord
 is offended with his people,
 and uses foreign powers as his
 instruments for chastising them,
 yet as soon as he has made
 them sensible of their volun-
 tary errors by suffering the
 short and transient effects of
 his indignation, he will re-
 turn, and they shall rejoice at
 the miraculous overthrow of
 the disturber of their repose.

2 The Jews at present closely
 besieged in Jerusalem shall ere
 long find their spirits to be
 revived with the most trans-
 porting joys; like the refresh-
 ing light that suddenly issues
 from the breaking of a thick
 cloud, and to their astonish-
 ment shall be delivered from

an

and afterwards did
 more grievously af-
 flict her by the way
 of the sea, beyond
 Jordan* in Galilee of
 the nations.

2. The people that
 walked in darkness
 have seen a great
 light: they that dwell
 in the land of the
 shadow of death, up-
 on them hath the light
 shined.

an enemy, to whom they must soon have submitted, without such a seasonable interposition of Divine Providence. SECT. 12.
Isa. ix. 2.

3. Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

Most gracious and ever-blessed Being, thou shalt multiply this exhausted nation, who are surrounded with a foreign enemy; and yet who so rely on thee, as not to tremble at the dreadful sight, nor despair of succour; who persuade themselves that though they do not at present, they shall rejoice as heartily as industrious swains do after the labour of harvest is ended; or military men when the tumult and horror of battle is over, and nothing remains but to divide the spoil.

4. For thou hast broken the yoke of his burden, and the staff of his shoulder; the rod of his oppressor, as in the day of Midian.

Owing to heaven's kind assistance, which was never in vain depended on, you shall break in pieces all the force of a most proud and insulting tyrant; and crush to atoms those instruments of slavery designed for your necks; but know that as the hand of providence was remarkable in the victory your

† Mr. Granville Sharp, in his *remarks on prophecy*, very pertinently adduces an observation here of the *Christian* and *Jewish* doctors, that the prophet seeing in his mind's eye the events he foretells, often speaks of them as already past.

SECT. 12. ancestors formerly obtained

Ma. ix. 4. over the Midianites, to the same kind interposition are you to ascribe your deliverance in the abovementioned instance, not to your own courage or conduct.

5. Peculiarly exclusive of all ostentation, will every circumstance of his extraordinary favour be; battles are seldom won without tumult and hurry, noise and bloodshed, but there shall be nothing of that kind in this affair; the whole host of your enemy shall be suddenly overthrown, as if an unaccountable panick had seized them; or they had been instantaneously struck dead by a blast of lightning, without any action of soldiers or use of arms.

6. A still further surprizing event is within the womb of futurity, when a very extraordinary child shall be born in our land, a most distinguished son given to our nation;

5. For every battle of the warrior is with confused noise, and garments rolled in blood: but this shall be with ^a burning and fuel of fire.

6. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders: and his name shall be called wonderful, counsellor,

^u The learned *Joseph Mede* understands this of the second coming of the *Messiah*, to destroy the world by fire, as it had been done by a deluge of waters: for, says he, the old prophets, (for the most part) speak of the coming of *Christ* indefinitely, and in general, without that distinction of *first* and *second* coming, which the gospel out of *Daniel* hath more clearly taught us. *Med. Wor. 755. Iren. L. v. C. 29.*

lor, the mighty God,
the everlasting father,
the prince of peace.

tion; and he shall be invest-
ed with plenary authority for
the administration of govern-
ment; his titles shall signify
his most eminent qualities;
that his attributes are asto-
nishing; his capacity for ad-
vising and directing most per-
fect; and his ability adequate
to that which requires the ex-
ertion of an Almighty strength;
that he is the father of a future
age or generation; the poten-
tate who shall preserve and
maintain the public peace in
an uninterrupted state of sta-
bility and glory.

SECT. 12.
Isa. ix. 6.

7. Of the increase
of his government
and peace, there shall
be no end, upon the
throne of David, and
upon his kingdom,
to order it; and to
establish it with judg-
ment and with just-
ice, from henceforth
even for ever: the
zeal of the Lord of
hosts will perform it.

His reign shall be prospe-
rous, and prolonged to a very
late posterity; his subjects be-
ing free from domestic ani-
mosities and foreign invasions,
shall greatly increase and en-
joy all their liberties and pri-
vileges. Seated on the throne
of David, he shall, like that
prince, govern his dominions
by laws founded in justice,
equity, and mercy, and his
administration be firmly esta-
blished; from the affectionate
extreme regard the All-per-

R 2

fect

* The original signifies to support, to hold up from falling,
fainting, or coming to decay. Thus it is referred to support-
ing or firmly establishing a throne, on the only foundation
of righteousness on which it can rest secure,

SECT. 12. *Jehovah* entertains for his peculiar people, will he constitute him the instrument of performing to them his promises of blessing and mercy.

Isa. ix. 7.

8 The Sovereign Ruler, by the mouth of his prophets, hath frequently dispatched threatening messages to the posterity of his servant *Jacob*; and like a well-directed arrow from a strong bow, hath reached and hit the mark, even the whole ten tribes of *Israel*: if they will not be timely admonished, they shall feel the terrible effects; and that whatever apprehensions the people of *Judah* may be at present under, they themselves are still in most imminent danger from their hostilities.

9 & 10 And all the people, even the children of *Ephraim* and inhabitants of *Samaria*, shall be convinced, to their cost, of the truth and faithfulness of my report; that my words are dictated by that Holy Spirit which cannot lie or deceive: notwithstanding that, in their boundless arrogance, they bid defiance to the Power Supreme, and dare him to do his utmost; in so many words declaring, if he demolish

8. The LORD sent a word into Jacob, and it hath lighted upon Israel,

9. And all the people shall know, even Ephraim and the inhabitants of Samaria, that say in the pride and stoutness of their heart,

10. The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change them into cedars,

lish our buildings, we will erect stronger and more magnificent ones; if he spoil our gardens and plantations, we will speedily repair, and adorn them with more stately and choicer plants.

SECT. 12
Isa. ix. 10.

11. Therefore the Lord shall set up the adversaries of Rezin against him, and join his enemies together.

There is at present a strict alliance between *Rezin* king of *Syria* and the *Israelitish* nation, who depend much upon one that is so great and powerful; but he shall prove utterly unable to contend with the victorious *Assyrians*; and shall first himself fall a sacrifice to them, who shall afterwards overcome the *Israelites*, with a mixed army, partly consisting of their own national troops, and partly of the vanquished *Syrians*.

12. The *Syrians* before, and the *Philistines* behind, and they shall devour *Israel* with open mouth: for all this his anger is not turned away, but his hand is stretched out still.

As hungry and ravenous wild beasts fall upon, and with wide extended jaws devour their prey, shall the *Syrians* in the front, and the *Philistines* in the rear, hem in, attack,

y A metonymy of the subject, when the possessor is put for the thing possessed. Thus the decemviral law of the ancient *Romans*, *de inope debitoris in partes defecando*, which may be interpreted cruelly enough of the insolvent debtor's effects, and not in a most savage sense of his person. *Pharaoh* and his host also, when they were said to be given to be meat for the people inhabiting the wilderness, *Psal. lxxiv.* may not the meaning be, that they enriched them with their spoils.

SECT. 12. attack, defeat, slay, and

plunder the children of *Israel*;

Isa. ix. 13. with all these seeming severities, the divine indignation against his people is not abated, nor are their calamities near an end; he appears resolved upon their total subversion; all his desolating providences having been ineffectual to reform their manners, and reduce their unfeeling minds to a becoming sense of duty and virtue.

14 They comport not with his views of his own glory or their own felicity, therefore he has determined to involve in one promiscuous fate of irreparable ruin high and low, rich and poor; the young and vigorous, who might have been supports, and like branches of trees, ornaments to society; and the old and infirm, who, as the slender rush bends with every blast of wind, can hardly sustain themselves under the declensions and infirmities of nature.

15 & 16 The preference, as to the administration of public affairs, is justly given to men of good understanding, large experience, and the strictest honour:

13. For the people turneth not unto him that smiteth them, neither do they seek the Lord of hosts.

14. Therefore the LORD will cut off from *Israel* head and tail branch and rush in one day.

15. The ancient and honourable, he is the head: and the prophet that teacheth lies, he is the tail.

16. For the leaders of this people cause

cause *them* to err:
and they that *are* led
of *them* are destroyed.

honour: and as to the in-
struction of mankind, no
character can be so worthless
and contemptible, as that of
a false prophet, who design-
edly misleads and perverts
them; 'tis the extreme mis-
fortune of this people, that
they are infested with such,
and that those whose province
it is to shew them their duty,
and keep them steady to the
laws of virtue, are the great
occasion of their transgressing
them, by soothing them in
their errors and vices; and
those who are thus seduced
necessarily suffer the fatal con-
sequences.

SECT. 12.

Isa. ix. 16.

17. Therefore the
LORD shall have no
joy in their young
men, neither shall
have mercy on their
fatherless and wi-
dows: for every one
is an hypocrite, and
an evil doer, and e-
very mouth speaketh
folly: for all this
his anger is not turn-
ed away, but his hand
is stretched out still.

The ripening age, and¹⁷
blooming youth of a rising
generation, that are the hopes
of a people, and the darlings
of heaven, when they are be-
times regular and virtuous,
being quite the reverse, can-
not be acceptable to the Al-
mighty: widows and orphans
also, objects of his peculiar
compassion, when they be-
have suitable to their circum-
stances, must be offensive and
displeasing for not doing it:
whatever they are besides,
they are almost universally
dissembling hypocrites, their
actions

SECT. 12. actions evil and wicked, and
 their expressions a reproach to
 Isa. ix. 17. human nature : notwithstanding
 their sufferings on account
 of their most horrid provoca-
 tions, they persist in them,
 therefore may reasonably fear
 that heavier calamities are
 still hanging over them.

This may reasonably be
 expected, for their crimes are
 of such a growing malignity,
 as truly to resemble a most
 raging fire ; as this burneth
 the lower shrubs, and spread-
 ing kindleth among the thick-
 ets in the forest, and in pil-
 lars of smoke mounteth up
 to the lofty sky, so do their
 enormities prevail in all ranks
 from the highest to the low-
 est : the displeasure of an In-
 finite Majesty produced there-
 by, must bring down the
 heaviest distresses upon the
 whole guilty land, render its
 inhabitants as fuel for burn-
 ing, and extirpate every thing
 of brotherly kindness, huma-
 nity, or mercy.

Like rebellious slaves or
 savage brutes, they snatch at
 their

18. For wicked-
 ness burneth as the
 fire : it shall devour
 the briars and thorns,
 and shall kindle in
 the thickets of the
 forests, and they shall
 mount up *like* the lift-
 ing up of smoke.

19. Through the
 wrath of the Lord of
 hosts is the land dark-
 ned, and the people
 shall be as the fuel
 of the fire : no man
 shall spare his bro-
 ther.

20. And he shall
 snatch on the right
 hand, and be hungry :
 and

* Professor *Vitringa* supposes domestic servants or slaves
 here referred to, who were either reduced to the last extre-
 mity, or under no restraint.

and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm.

their prey on the right hand, ^{SECT. 12.} yet are still hungry and ravenous: devour that they have seized on the left, yet are greedy and insatiable: in the same manner shall these inhuman and remorseless wretches plunder, worry, and butcher one another; and famine rage to that degree among them, or civil animosities rise to that height, that no bounds shall be fixed to their rapine, nor those who should support them, spared in their violences.

21. Manasseh Ephraim: and Ephraim Manasseh: and they together shall be against Judah: for all this his anger is not turned away, but his hand is stretched out still.

Thus miserably divided ²¹ shall *Manasseh* and *Ephraim* be among themselves, and their hatreds, envies, and injuries of one another mutual and perpetual; nevertheless, as if they were their common enemies, they shall readily unite their utmost force against their brethren of *Judah*. With all these tokens of divine indignation, they relent not, but grow more hardened, therefore deserve and must endure still greater calamities.

CHAP. X. SECT. XIII.

The Jewish magistrates threatened with judgments for their exorbitant injustice, partiality, or respect of persons: the king of Assyria, after giving them due chastisement, himself to be humbled for his boundless arrogance, in ascribing all his successes to his own power and policy. He is positively assured, that he is only an instrument in the Almighty's hand to correct his undutiful and rebellious people.

ISA. X. 1.

SECT. 13.

Isa. x. 1.

TIS a very aggravated crime, therefore let proportionably great calamities befall those venal or partial magistrates, who are guilty, and obstruct the natural course of justice; enact laws for their own private advantage, that the people cannot well avoid breaking and incurring the penalty; those corrupt judges also, may they be the greatest sufferers for it, whom favour or interest influences, to pronounce unrighteous sentences, which they had premeditated and determined upon, before they heard the merits of cases.

Where justice is bought and sold, and the decisions in courts

ISA. X. 1.

WO unto them that decree unrighteous decrees, and that write grievousness which they have prescribed.

2. To turn aside the needy from judgment, and to take away

way the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless.

courts of judicature iniquitous, so that the injured and distressed poor have no remedy; can recover none of their rights; widows inevitably fall into their rapacious and merciless hands; and orphans, who have no friends to support them, are robbed in form of law, as by common thieves and freebooters on the roads.

SECT. 13.
Isa. x. 1.

3. And what will you do in the day of visitation, and in the desolation which shall come from far? To whom will ye flee for help? and where will ye leave your glory?

You great men, who thus pervert judgment, may reckon on your mountain to stand strong, and that you are out of the reach of all visible dangers; as to your neighbours, that you have nothing to fear from them, their forces are otherwise employed; or if they should commence hostilities, you are in a condition to oppose them, and defend yourselves: but in case of heavier distresses from heaven's just displeasure, will you not be at a loss for resources? and if you are alarmed with the desolating providence of a foreign enemy, what measures will you pursue, of whom implore protection, or from whom obtain succour? In whose hands will you place,

S 2

that

SECT. 13. that they will be secure, the
 riches you now glory in; and
 Isa. x. 2. the splendid furniture that it
 will be guarded with which
 you have adorned your houses?

4 Make all the provision you
 can against future events
 that are before you, and exert
 yourselves to the utmost when
 they happen; if I, the Rock
 of ages, prove to have with-
 drawn my support and protec-
 tion they will be utterly in
 vain; nothing shall hinder,
 but you shall either fall by
 the sword, or be carried into
 captivity: and further, which
 precludes consolation, unless
 you be reclaimed from your
 abominations, still greater ca-
 lamities are approaching.

5 The time was that no
 weapon formed against them
 should prosper, but now, O
Assyrian general, you have my
 commission to go and chastise
 my people; I appoint you, as
 my rod, to execute my dis-
 pleasure; you have my staff,
 lodged in your hand, to give
 their iniquities, by which they
 have highly provoked my
 wrath, proper correction.

6 You have my express or-
 ders to wage war against a
 nation divested of all truth
 and

4. Without me
 they shall bow down
 under the prisoners,
 and they shall fall
 under the slain: for
 all this his anger is
 not turned away, but
 his hand is stretched
 out still.

5. O *Assyrian*, the
 rod of mine anger,
 and the staff in their
 hand is mine indig-
 nation.

6. I will send him
 against an hypocriti-
 cal nation; and a-
 gainst the people of
 my

my wrath will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

7. Howbeit, he meaneth not so, neither doth his heart think so, but *it is* in his heart to destroy, and to cut off nations not a few.

and faithfulness; against the people whose enormous crimes have incurred my resentment, will I give you instructions and authority to ravage and destroy their cities and country; and to reduce them to the utmost degree of ruin, infamy, and misery.

SECT. 13.

Isa. x. 6.

These terrible expedients? I give permission to be used, in order to their reformation; which once accomplished, and the wrath of man made to praise me, the remainder of wrath will I restrain, and bid wars to cease; nevertheless, other images present themselves to the ambitious mind of this insolent enemy; neither will he be satisfied to plunder and to humble; with every successful engagement, his thoughts are enlarged with the cruel ideas of further destruction, of annexing *Judea* to his dominions, and of universal monarchy.

8. For he saith, are not my princes altogether kings?

The haughty language of this vain and proud boaster is, My army abounds with tributary

a *Altogether*, i. e. *one as well as another, all without exception*, from the original, to be contracted or joined together as two planks were firmly bound together in the tabernacle by being inserted in one ring.

SECT. 13. tributary princes, or vassal
Isa. x. 8. kings; their territories, that
 are now mine, were no less
 than those of *Judea*, and what
 is the governor of this neck
 of land that he should come
 in competition with me, or
 contend against my powerful
 and victorious troops?

9 What great difference have
 my brave veterans been oblig-
 ed by their respective tutelary
 gods, to make betwixt one
 city or nation and another?
 Have not many of the prin-
 cipal of them, and must not
 the rest in due course be sub-
 jected?

10 & 11 The whole world has been
 witness how unable the guar-
 dian deities of the surround-
 ing nations have been to deli-
 ver their most unreserved vo-
 taries out of my powerful
 hands: why should those of
Judah be reckoned stronger?
Samaria's graven images were
 multiplied, so may those of
Jerusalem be, their religion is
 one and the same; the for-
 mer I have with infinite ease
 subdued; neither do I ima-
 gine the latter will be hardy
 enough to oppose me, and
 risk a battle, or stand the for-
 mality of a siege; or if they
 should,

9. *Is* not Calno as
 Carchemish? *Is* not
 Hamath as Arpad?
Is not Samaria as Da-
 mascus?

10. As my hand
 hath found the king-
 dom of the idols, and
 whose graven images
 did excel them of Je-
 rusalem and Samaria:
 shall I not as I have
 done unto Samaria
 and her idols, so do
 to Jerusalem and her
 idols.

should, not early repent their rashness.

SECT. 13.
Isa. x. 12.

12. Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion, and on Jerusalem, I will punish the stout heart of the king of Assyria, and the glory of his high looks.

With this boundless arrogance is the ever-living and true God treated, and put upon a level with the vanities of heathen worship; wherefore, saith he who fainteth not nor groweth weary, who from everlasting to everlasting is God, since my whole design, in chastising my people by the hands of the *Assyrian* monarch, was to reduce them, by a fatherly gentle correction to the obedience of my laws; but he meditates their entire subversion, and presumes upon his own strength to destroy them root and branch, as soon as he shall have performed the whole of what I intended, shall suffer for his daring insolence, and be sufficiently mortified for that enormous pride that has puffed up his unsubdued heart.

13. For the faith, by the strength of my hand have I done it and by my wisdom, for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitant like a valiant man.

'Tis absolutely necessary to bring down the crest of this lordly creature, for as if he was more than man, he vaunts himself, in such audacious speeches, as follow, By my invincible arm have I achieved all those glorious exploits that sound out my fame

SECT. 13. fame through the world;
 and by my deep penetration
 in all branches of political
 wisdom, for I am consum-
 mately prudent; at my plea-
 sure I have transplanted colo-
 nies from region to region;
 I have seized their richest
 treasures, and converted to
 my own use every thing in
 their stores that was most
 valuable; also the garrisons
 of their defended seats, and
 strongest fortresses, with a
 matchless bravery have I
 forced to surrender.

14 As one who finds a nest of
 unfledged young birds and
 takes them, have I ransacked
 the secret places, where this
 people had hidden their
 wealth, and possessed myself
 of it, and as one gathereth
 the eggs to destroy the brood,
 have I collected and greatly
 reduced the numbers of the
 inhabitants of the whole earth;
 with this difference to my
 honour, that while the smallest
 of the feathered kind, from
 natural instinct will make a
 noise, flutter their wings, and
 exert their utmost strength, if
 they cannot escape him, to de-
 fend themselves and young
 against an enemy; men and
 citizens

14. And my hand
 hath found as a nest
 the riches of the peo-
 ple: and as one ga-
 thereth the eggs *that*
are left, have I ga-
 thered all the earth,
 and there was none
 that moved the wing,
 or opened the mouth
 or peeped.

citizens, have not dared to ^{SECT. 13.} stir a finger, to open a mouth, ^{Isa. x. 14.} or hardly cast a look at me from their lurking places.

15. Shall the ax boast itself against him that heweth therewith? Or shall the saw magnify itself against him that shaketh it? As if the rod should shake *itself* against them that lifted it up, or as if the staff should lift *itself*, as if it were no wood.

Was ever any thing more ¹⁵ insufferably assuming and indignant? With no greater propriety and justice, whatever his enormous vanity may suggest, can this imperious *Assyrian* ascribe the glory of his conquests to his own abilities, than an ax or saw can the workmanship and ingenuity of a curious machine, for which they were used only to prepare the rough materials; it is no less absurd in him to make pretences of this kind, than it would be in a walking-stick if it should boast that it twirls about the hand which gives it this quick rotation; or the staff, which is lifted up, that it gave itself this change of place, was not a mere piece of wood, but endued with an extraordinary power of self motion.

16. Therefore shall the Lord the Lord of hosts, send among his fat ones leanness, and under his glory he shall kindle a burning like the burning of a fire.

So long as there is a self-¹⁶ existent Being and Supreme Ruler, who will not allow his glory to be given to another, it is fitting to expose such high claims in weak and frail mortals, as the effect of self-

SECT. 13. self-delusion; therefore, as a
 {
 Isa. x. 11. man who is naturally of a
 strong constitution, is soon
 reduced and emaciated by the
 violence of a painful disaster
 or acute disease, so shall the
 bravest of the *Assyrian* troops
 dwindle away, suddenly lose
 all their vigour and spirit, and
 no more be able to perform
 any thing that is difficult or
 important: as sacrifice on an
 altar, with fire kindled under
 it, will burn away, so shall
 this gallant army, the glory
 of the nation which gave
 them birth, be entirely con-
 sumed.

17 Neither will the dire event
 be any way evaded, for the
 Eternal God and Almighty
 Guardian of *Israel* shall him-
 self undertake the effecting
 it, and by the ministry of his
 angels, without any human
 means, shall he execute a
 scheme of quick destruction,
 as by fire, upon the *Assyrian*
 forces; he shall shine upon
 his people with the light of
 joy, prosperity, and glory;
 but their enemies consume,
 in the shortest space of time,
 as if they were briars and
 thorns.

They,

17. And the light
 of *Israel* shall be for
 a fire, and his holy
 one for a flame: and
 it shall burn and de-
 vour his thorns and
 his briars in one day.

b
 ber,
 ber,
 the
 num
 den
 befor
 many

18. And shall consume the glory of his forest, and of his fruitful field, both soul and body; and they shall be as when a standard-bearer fainteth.

They, who in their pompous march to besiege *Jerusalem*, resembled a forest of stately trees, and were reputed so powerful and formidable, that nothing could withstand them, shall be totally overthrown, and both the leaders and their troops perish: as when the chief standard-bearer, on whom all eyes were fixed, is seized with a sudden languor and faintness, so as to drop his colours; all is given up as irreparably lost, so shall it happen to the *Assyrian* host.

SECT. 13.
Isa. x. 18.

19. And the rest of the trees of his forest shall be few, that a child may write them.

If the slaughter by the destroying angel make not a compleat end, yet it shall be so great, that out of this large body the surviving remains shall be very few, so that a child may be able easily to tell their number.

^b *Few*, from the original, to relate, reckon, count, tell, number, Gen. xxxiv. 30. and being few in number, men of number, i. e. that may easily be counted. Note, according to the genius of the *Hebrew* language when the original word *number* is placed after the substantive to which it belongs, it denotes a few. Num. ix. 10. Job xvi. 22. but when it comes before the substantive to which it is joined then it signifies many. Job xxxvi. 26. Deut. xxxiii. 6.

CHAP. X. SECT. XIV.

The happy effects of the destruction of the Assyrian army upon the children of Israel; their manners thereby reformed, and their confidence in the Almighty restored and established. Description of the march of this enemy till they should arrive at the gates of the city Jerusalem. Further representation of their wonderful overthrow, by the similitude of a forest, and an Invisible Being as felling the stately trees, and lopping off the spreading branches. Ver. 20. to the end.

SECT. 14. ISA. X. 20 & 21.
 THE danger the children
 of Israel shall be in from
 the Assyrian invasion and most
 rapid progress will be truly
 great and imminent; extraor-
 dinary and astonishing also the
 interposition of Divine Pro-
 vidence to deliver them, by
 their sudden and unexpected
 overthrow; the result of such
 a catastrophe will be in some
 measure answerable, and the
 people thus peculiarly favour-
 ed sensible and grateful; this
 most pleasing and beneficial
 event shall then happen, and
 those who shall remain and
 prove to have escaped a tragi-
 cal fate, shall no more repose
 confidence in an enterprising
 and

ISA. X. 20.
 AND it shall
 come to pass
 in that day, that the
 remnant of Israel,
 and such as are e-
 scaped of the house
 of Jacob, shall no
 more again stay up-
 on him that smote
 them: but shall stay
 upon the Lord, the
 holy one of Israel
 in truth.

21. The remnant
 shall return, even the
 remnant of Jacob,
 unto the mighty God.

and ambitious monarch, whose SECT. 14. protection they had implored; Isa. x. 21, but who truly intended and endeavoured to subdue and enslave them; but in the sole object of an absolute reliance, viz. the Living and True God. The small residue, who shall survive the dreadful scenes of bloodshed and slaughter that have prevailed, shall return in peace and safety to their respective habitations, and to the sincere worship and service of the Lord their God.

22. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness.

23. For the Lord God of hosts shall make a consumption, even determined in the midst of all the land.

The wonderful increase of the 22 & 23 people of *Israel* was promised, and accordingly they became as the sand of the sea; yet their numbers shall be greatly impaired, and a remnant only return, from their dispersions and captivities, to their native country: the destruction where-with the Almighty has purposed to waste them, like a mighty inundation, shall overflow the land, and sweep away the inhabitants, so far as is determined; which will be according to rules of great justice in punishing the wicked, and faithfulness in reserving a remnant of the righteous and good to preserve the seed of

SECT. 14. of *Jacob*: the event is certain,
 a residue shall be saved, and
 Isa. x. 23. the desolation, as is appointed,
 shall be carried into the
 heart of the kingdom.

24 & 25 For their support and encouragement, who will render themselves objects of his favourable regard, the Almighty and Eternal Being hath expressly declared, saying, O my beloved people, inhabitants of *Jerusalem*, who tremble at my word, and are truly inclined to obey my law, though appearances shall be gloomy and melancholy, and the walls of your city surrounded with an army sufficient to swallow you up, yet be not overwhelmed with apprehensive fears; the *Assyrian* has indeed my permission a while to exercise your patience, and as the *Egyptians* used your forefathers, treat those with great severity who shall fall into his hands; but the storm shall soon be blown over, mine anger be appeased, and after this army is destroyed, he shall not speedily return with another, to afflict and distress the land of *Ju-
dea*.

After

24. Therefore thus saith the Lord God of hosts, O my people that dwellest in *Zion*, be not afraid of the *Assyrian*: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of *Egypt*.

25. For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

27.
come
day,
shall
from
der,
from
and t

26. And the Lord of hosts shall stir up a scourge for him, according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt.

After he has sufficiently SECT. 14. chastised his people with the rod of a kind father, the Mighty God shall direct the destroying angel, as against a slave, with a dreadful scourge to arise, to stop the *Assyrian's* rage, and execute such a slaughter among his troops, as was once made upon the *Midianites* at the rock of *Oreb*: they shall resemble one another in the suddenness of the event, the fall of the leading men, the invisibility of the agent and the universality of the slaughter; as *Moses* once lifted up his rod, or waved his sacred wand, the signal for the parted stream to unite again, the waters of the Red Sea returned and overwhelmed the hardened *Pharaoh* and his pursuing host; in like manner, by such unrelenting fate, shall this scourge of mankind be effectually prevented from doing further mischief.

27. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck: and the yoke shall be

You will, moreover, be ²⁷ sensibly affected, interested, and elated with joy for that which shall happen at the same time, as to the oppressions and cruelties with which you have been harrassed, or threatened

ECT. 14. threatened by this tyrannical
 adversary; you shall not pay
 Isa. x. 27. any exactions of tribute, have
 your shoulders burdened or
 backs belaboured, nor groan
 under a yoke of heavy bon-
 dage; it shall never hereafter
 be in his power, the yoke it-
 self being spoiled, to give you
 any disturbance; this is faith-
 fully promised for *Hezekiah's*
 sake, who is anointed of the
 Lord, and peculiarly accept-
 able to him for his eminent
 and unfeigned piety and vir-
 tue.

be destroyed because
 of the ^c anointing.

28 The facts are at a consider-
 able distance, but when they
 shall happen, you may recol-
 lect how circumstantially they
 were foretold, I will, as I
 have seen in a prophetic vi-
 sion, describe some particulars
 of the march of the *Assyrian*
 army: at that time of gene-
 ral consternation, it will be
 rumoured that in their rout
 they have already arrived at
 that region which formerly
 belonged to the city *Ai* or
Aiath; that they have pro-
 ceeded to *Migron*, a town in the
 tribe of *Benjamin*, on the bor-
 ders

28. He is come to
Aiath, he is passed
 to *Migron*: at *Mich-*
math he hath laid up
 his carriages.

^c *Anointing*, some understand this of the necessity there
 was to preserve the regal stock of *David*, from whence the
 promised *Messiah*, the Lord *Christ* was to spring.

ders of *Gibeab*; there's no op-^{SECT. 14.}
position, but the country peo-
ple fly before the plundering
troops like a trembling flock
of frightened sheep; and at
Mithmasb the general has left
his heavy baggage, proposing
to fetch supplies from thence,
and make an expeditious re-
turn thither, after he has
taken the city *Jerusalem*.

29. They are gone
over the passage: they
have taken up their
lodging at Gebah;
Ramah is afraid, Gi-
beah of Saul is fled.

He has marched his army²⁹
through the narrow, rocky,
and difficult passage in the
mountains between *Mithmasb*
and *Gibeab*; after this fatigue
they stay a while to refresh at
Gebah. *Ramah* being at no
great distance is struck with
extreme terror, and the inha-
bitants of *Gibeab* where *Saul*
of old dwelt, have in the ut-
most precipitation fled from
their houses, to save their
lives.

30. Lift up thy
voice, O daughter of
Gallim: cause it to
be heard unto Laish,
O poor Anathoth.

Owing to the incursions of³⁰
the ravaging forces, raise your
outcries, you will be most
barbarously used, you who
live in villages at *Gallim*, and
thou poor *Anathoth*, of *Ben-
jamin* which belongeth to the
priests, in thy extreme distress
let thy voice be heard to the
utmost borders of the land of
Israel.

SECT. 14.

Isa. x. 31.

As if removed, the town of *Madmenah* is quite deserted, and the people retired for shelter with the choicest of their effects to the woods and mountains: the men of *Gebim* are preparing to flee in companies, that they may be able to defend themselves against small parties and straggling soldiers that may infest the roads.

32. That day the *Assyrian* marched from *Geba*, where his army had lodged one night; he made so quick a dispatch as to reach *Nob*, a city of the priests, where he shall remain, in order to regulate his affairs for attacking *Jerusalem*; from whence he shall behold, and shake a menacing hand at Mount *Zion*, as what would presently be his own, but which he was never to be master of.

33 & 34. As to the raging of the sea there are bounds fixed, so to this commander's victories and triumphs; after all the havock the *Assyrian* army shall have made, tracts of country spoiled and depopulated, and even approached to the walls of *Jerusalem*; they shall suddenly and unexpectedly stop, and

31. *Madmenah* is removed, the inhabitants of *Gebim* gather themselves to flee.

32. As yet shall he remain at *Nob* that day: he shall shake his hand against the mount of the daughter of *Zion*, the hill of *Jerusalem*.

33. Behold, the Lord, the Lord of hosts shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled.

34. And he shall cut down the thickets of the forests with iron, and *Lebanon* shall fall by a mighty one.

and entirely cease hostilities : SECT. 14.
as riving a branch asunder, Isa. x. 34.
or with terror tearing off a
bough, the Supreme Lord
shall in a very dreadful man-
ner destroy the leader of these
bands ; his captains and ge-
nerals, as if hewn down, he
shall humble to the dust of
death ; and all his troops, as
cut down with the ax, and as
Lebanon's trees felled with a
strong arm, shall meet with
a most shocking fate, from a
power that all mankind are
vanity, and nothing in the
way of resisting.

CHAP. XI. SECT. XV.

Under the rural similitude of a trunk or stump of a tree, the low estate of the family of David represented; nevertheless, a twig or a branch to spring from that trunk which should grow and raise them up to as much prosperity and glory as they had ever enjoyed. The extraordinary peace and tranquility that should prevail; the party distinctions between Judah and Ephraim, and animosities on account of them entirely cease.

ISA. xi. 1.

SECT. 15.

Isa. xi. 1.

THE children of *Israel*, by their wars, dispersions, and captivities, shall be reduced to so low and despicable a condition, as hardly to deserve the name of a body politic, and almost to forget what they were when the kings *David* and *Solomon* sway'd the scepter: as the ancient trunk of a withered tree, it seems never likely to flourish any more, such shall be the declension and probable downfall of this unhappy people; nevertheless, as sometimes it has happened, that out of an apparent lifeless trunk a tender cyon has sprung, and from an almost sapless root a spreading branch

ISA. xi. 1.

AND there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.

branch proceeded, which by SECT. 15
 the kind influences of the Isa. xi. 1.
 fostering heat, dew, and rains
 of heaven, has blossomed and
 brought forth fruit; so a
 young prince shall rise and
 govern this realm, whose roy-
 al virtues shall draw down
 from on high peculiar bless-
 ings and mercies, and very
 visibly engage the Almighty
 in his people's defence and
 protection.

2. And the ^d spi-
 rit of the LORD shall
 rest upon him, the
 spirit of wisdom and
 understanding, the
 spirit of counsel and
 might, the spirit of
 knowledge, and of
 the fear of the LORD.

No qualities natural or ac-²
 quired shall be wanting very
 highly to distinguish him in
 his illustrious station; more
 particularly, he shall appear
 to be richly endued with the
 inestimable gifts of his bless-
 ed spirit, whose inspiration
 giveth understanding; not
 transiently to serve upon some
 extraordinary occasion, and
 when that is over to cease,
 but

^d *The spirit, &c. the spirit of wisdom, i. e. the knowledge
 of divine things; of understanding, i. e. of natural things;
 of counsel, i. e. prudence and foresight in political affairs;
 of might, i. e. of firmness and constancy under adverse cir-
 cumstances, which Hezekiah shewed very remarkably and
 eminently in the time of Sennacherib; of knowledge, con-
 cerning the interpretation of the law, and of the fear of the
 Lord, i. e. an undissembled and regular piety, which ex-
 ceeded all other gifts or endowments. Praises of Hezekiah,
 under which says the learned Grotius, are hidden in a sub-
 limar sense the praises of the Messiah.*

Grot. in Loc.

SECT. 13. but to continue with him for

his support and conduct

Isa. xi. 2.

throughout all life's stages :
most open and enlarged shall
his mind be to receive divine
communications of heavenly
wisdom : natural knowledge
shall also be familiar to him :
he shall further display an
uncommon penetration, pru-
dence and foresight in politi-
cal affairs, if he should ever
meet with adverse circumstan-
ces ; likewise shew an un-
shaken firmness and the no-
blest constancy of mind :
which shall crown all, his
life shall be adorned with an
undissembled and most exem-
plary virtue and piety.

3 His regular practice in
these matters of the greatest
importance to civil Society,
shall signally contribute to his
forming the most distinct
clear ideas, what is true reli-
gion, and how totally dif-
ferent from all heathen idola-
try, and superstition ; from all
imaginable modes and forms
also, that may consist with
hypo-

3. And shall make
him of quick under-
standing in the
fear of the LORD ; and
he shall not judge^e
after the sight of his
eyes, neither reprove
after the hearing of
his ears.

^e He shall not judge, &c. the lxx render *non secundum
opinionem judicabit, neque secundum loquelam arguet*, i. e. vague
opinion and common report shall weigh little with him in
his judgments or decisions.

Montfauc. Hexap. Oraj. in loc.

hypocrisy. Further, when-
 ever he shall sit in judgment; SECT. 15.
 he shall immediately enter Isa. xi. 3.
 into the merits of causes, and
 plainly discern on which side
 truth and right lie. He shall
 proceed with the utmost cau-
 tion. Search into the nature
 and circumstances of an affair
 with the greatest exactness;
 and not determine according
 to outward appearances, plau-
 sible accounts or popular re-
 ports; but employ his own
 faculties impartially; and in
 extraordinary emergencies,
 consult and rely on God's true
 prophets.

4. But with right-
 teousness shall he
 judge the poor, and
 reprove with equity
 for the meek of the
 earth; and he shall
 smite the earth with
 the rod of his mouth,
 and with the breath
 of his lips shall he
 slay the wicked.

As to persons, he shall
 shew no respect to them for
 the elevation of their stations,
 the mightiness of their power,
 or the multitude of their
 riches: the poorest peasant
 shall have strict justice; the
 invaders of their rights meet
 with a sovereign controul;
 and the lowly, dispassionate,
 and meek, find his decisions
 to favour them as is equal:
 whilst earth-born souls, im-
 mersed in sensual courses, and
 utterly thoughtless concerning
 virtue, heaven and eternity,
 shall receive from his decisive
 voice, a capital sentence, as
 often

SECT. 15. often as their trespasses de-
serve it.

Iſa. xi. 5.

As girdles are used to bind up the loose flowing garments, and fit men for business or journeys: as they are also invigorating and ornamental; such activity and beauty shall this personage derive from the moral virtues of his most upright mind: his perfect equity, his generous benevolence, and his inviolable fidelity, shall give the most exalted dignity to his character, lustre to his throne, and firm support to his government and his kingdom.

6, 7, & 8

A most surprizing change, about the same time shall happen in the tempers and manners of the people; as if brutal creatures of the most opposite qualities in mutual amity associated; and the fiercest wolves, ravenous lions, and savage leopards, became gentle

5. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6. f The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion and the fatling together, and a little child shall lead them.

7. And the cow and the bear shall feed, their young ones

f The poetic reader may be entertained with the following admired stanza:

The lambs with wolves shall graze the verdant mead,
And boys in flow'ry bands the tyger lead;
The steer and lion at one crib shall meet,
And harmless serpents lick the pilgrims feet.
The smiling infant in his hand shall take
The crested basilisk and speckled snake;
Pleased the green lustre of the scales survey,
And with their forked tongue and pointless sting shall play.

ones shall lie down together, and the lion shall eat straw like the ox.

8. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den.

gentle and harmless; so that lambs and kids, calves and fatlings, might with perfect safety, inhabit the places where they frequented: and were become so tractable, that it was easy for any one to lead, and to govern them. Their young ones, which usually make them most ravenous, not hindering, but cows and bears grazed, and their sucklings lay down together; and the lion, ceasing from brutal prey, shall be satisfied with the same provender that the ox eats; the weakest infants shall moreover recreate themselves with poisonous asps; and little children without danger thrust their hands, as into a bird's nest, to feel what may gratify their curiosity in the cockatrice's den: such a most acceptable and amazing alteration shall prevail among mankind, that however mild and gentle, open, inoffensive, and defenceless they are, they shall be perfectly secure from any insidious arts, violences, or injuries that are practised in the world.

SECT. 15.
Isa. xi. 8.

9. They shall not hurt or destroy in all my holy mountain, for the earth shall be full

As to the city *Jerusalem*, on a mountain whereof God's holy temple stands, the inhabitants

SECT. 15.
Isa. xi. 7.

bitants shall not offend and annoy, distress and ruin one another : sufficient to produce all this, the knowledge of true religion with all its genuine effects shall distinguish this happy period, and abound, as the largest collections of waters do that cover the wide extended channels of the vast ocean.

A branch also from the root of *Jesse*, or family of *David*, shall spring at that time, that shall be rich and flourishing, most surprising in its growth, and extraordinary in the fame of its virtues ; which as an ensign lifted up in their sight, shall raise an uncommon curiosity in the neighbouring nations : heathens shall in great numbers hasten to *Jerusalem* to make enquiry on this important head, and the place that produced it be magnificent from the concourse of people that come to visit it from all quarters.

10 And as to the *Jews* themselves, whatever remains there are of them in foreign countries, as if invited home by a voice from heaven, they shall be recovered from the various places of their dispersion, and distinguished

full of the knowledge of the LORD as the waters cover the sea.

10. And in that day there shall be a root of *Jesse*, which shall stand for an ensign of the people, to it shall the Gentiles seek, and his rest shall be glorious.

11. And it shall come to pass in that day, that the LORD shall set his hand again the second time, to recover the remnant of his people which shall be left from *Affyria*, and from *Egypt*, and from *Pathros*,

13
of *Egypt*
part;
saries
be cu
shall
and J
vex E

ros, and from Cush, and from Elam, and from Shinar, and from Hemath, and from the islands of the sea.

distinguished with favours. SECT. 15.
 With joy and glory shall they Iſa. xi. 11.
 return from *Aſſyria*, from whence they were once invaded; from *Egypt* and from *Pathros* or *Thebais*, one of its provinces; from *Cuſh*, that is, *Ethiopia* or *Arabia*; from *Elam* or *Persia*; from *Shina*, a region of *Chaldea*; from *Hamath* or *Libanus* and *Damascus*, and from *Cyprus*, *Crete*, and other islands in the *Mediterranean Sea*.

12. And he shall set up an ensign for the nations and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

And as setting up a beacon¹² on an eminence, in some public emergency, to be seen all around, and assemble the people from all parts; the Lord will give a signal to the nations where these emigrants have received shelter, for the *Israelites* to meet together and be in readiness; and the scattered of *Judah* that they may be combined with them; and return from all quarters to which they have been dispersed to their native country.

13. The envy also of Ephraim shall depart; and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

Which will be for all their¹³ greatest good, by their common sufferings they shall be most firmly united, and their dissensions and animosities entirely cease; the ten tribes, their implacable enemies since

SECT. 15. the division of the monarchy,
 shall be perfectly reconciled ;
 Ma. xi. 13. and the foreign enemies shall
 be totally destroyed ; *Ephraim*
 shall not envy *Judab* any of
 their national advantages and
 privileges ; and *Judab* shall
 not harass and distress *E-*
phraim with wars and ren-
 counters.

14 With this entire coalition,
 and prevailing harmony, they
 shall join their forces to at-
 tack, and shall subdue their
 common enemies the *Philis-*
tines ; their conquests shall be
 rapid in the western parts, and
 their plunder large in the
 eastern provinces ; they shall
 seize and possess as their right-
 ful property the territories of
 the *Edomites* and *Moabites*, and
 subject as tributaries the land
 enjoyed by the descendants of
Ammon.

15 The Red Sea likewise, which
 after extending itself from the
 ocean into the land between
Arabia and *Egypt* gradually
 decreases till it ends in the
 form of a tongue, shall the
 Lord, not as in ancient times
 divide, but perfectly exhaust
 to give his people a free pas-
 sage homeward ; and with the
 menacing hand of a mighty
 wind,

14. But they shall
 fly upon the shoulders
 of the Philistines to-
 ward the west, they
 shall spoil them of
 the east together :
 they shall lay their
 hand upon Edom,
 and Moab, and the
 children of Ammon
 shall obey them,

15. And the Lord
 shall utterly destroy
 the tongue of the E-
 gyptian sea, and with
 his mighty wind shall
 he shake his hand
 over the river, and
 shall smite it in the
 seven streams, and
 make men go over
 dry shod.

wind, shall drain all the wa-
ter of the seven-stream'd
Nile, so that it may be easily
forded.

SECT. 16.
Isa. xii. 5.

16. And there shall
be an highway for
the remnant of his
people, which shall
be left from Assyria,
like as it was to Israel
in the day that he
came up out of the
Land of Egypt.

Every thing that would in-
tercept shall be removed, and
high ways cast up for their
expeditious and safe return:
as it was performed for their
fore-fathers in their wondrous
travels through an unfre-
quented wilderness, from the
land of *Egypt* to *Canaan*, shall
in all due measure be done
for them; the seas and rivers
were divided; a pillar of a
cloud marked out their way
by day, and a pillar of fire
gave them light by night.

CHAP. XII. SECT. XVI.

A song of thanksgiving to be used to celebrate the wonderful deliverance promised in the foregoing chapter: penned in the like strains with that of Moses for the Isrealites after they had passed the Red Sea.

Isa. xii. 1.

SECT. 16.

Isa. xii. 1.

ON that joyful and truly glorious occasion of your leading captivity captive, and happy restoration to your native country, you shall with united thankful hearts and voices say or sing, Most high God, Maker of all things, and our most gracious Deliverer, suffer our acknowledgements to wait upon thee of the sincerest gratitude: being most justly offended, hast now properly chastised us for our transgressions; but thine anger is now diverted into a different channel; our enemies are corrected, and we are comforted with all desirable evidence of thy reconciled countenance.

² Whatever the instruments have been, we are in no manner of doubt, but thy sovereign direction hath guided them;

Isa. xii. 1.

AND in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away and thou comfortedst me.

² Behold, God is my salvation: I will trust, and not be afraid; for the LORD JEHOVAH is my strength

strength and my song,
he also is become my
salvation.

them; and whatever we at SECT. 16.
present enjoy do freely ascribe Isa. xii. 2.
it to thee as its author, and
to thy great goodness; for
the future we will absolutely
confide in thee, and never be
overcome by any fears of e-
vil from fallible and frail mor-
tals; since the Eternal Deity
engages to support us, we
shall have constant occasion
to celebrate his praises; in
peculiar emergencies he like-
wise vouchsafes to be our pre-
server and defender, on whose
succour we may always safely
depend.

3. 8 Therefore with
joy shall ye draw
water out of the wells
of salvation.

Our hearts therefore are³¹
filled with gratitude, joy, and
glory, that as plenty of wa-
ter may, as there shall be oc-
casion, be drawn from per-
petual springs, we may derive
from the fountain of all being
and blessedness, the greatest
abundance of all manner of
favours and mercies.

At

g An allusion to the last or great day of the feast of taber-
nacles: when according to the institution of *Haggai*, *Za-*
chary and other prophetic men, the *Jews* with a peculiar
solemnity and extreme joy, brought great quantities of
water from *Shiloh* to the temple, and delivered it to the
priests, who poured it upon the altar together with the wine;
when all the people sang out of this prophet: *with joy shall*
ye draw water out of the wells of Salvation. To which the
great instructor, the Lord Christ alludes. *St. John*, vii. 37
and 38.

SECT. 16.

Isa. xii. 4.

At that memorable day of universal festivity, do you say, or sing, O inhabitants of Jerusalem, once more in the strongest expressions of an unfeigned gratitude, acknowledge your God and deliverer; invoke his sacred name in the humblest supplications, to be your perpetual guardian; proclaim his wondrous works in heathen lands, that they may also know and own what a peerless being he is, and recollect his distinguishing favours to you, that he may be exalted above all pagan divinities, to the noblest sublimity and unrivalled Majesty.

5 In transports of pleasure, sing hymns of praise to the supreme and Almighty JEHOVAH; his works most conspicuously display his boundless magnificence and excellence of goodness, the remotest regions, and obscurest parts of this habitable world are acquainted with them; and can bear the testimony to our astonishing deliverances, and arousing calls to admire and adore their most beneficent author.

6 Raise your voices to the highest pitch, oh ye once more restored

4. and in that day shall ye say, praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.

5. Sing unto the LORD, for he hath done excellent things: this is known in all the earth.

6. Cry out and shout; thou inhabitant of Zion: for great

great is the holy One
of Israel in the midst
of thee.

restored inhabitants of mount SECT. 16.
Zion; with the utmost ardour Isa. xii. 6.
of joy and gratitude exert them
to celebrate God's praises: this
is peculiarly your duty, and
ought to be your highest plea-
sure, to declare his supreme
greatness and boundless good-
ness, who is holy and inhabiteth
eternity, in matters that infinite-
ly concern you and all man-
kind.

CHAP. XIII. SECT. XVII.

*Digression from Jewish affairs to prophecies concerning
foreign nations, with the judgments that should befall
them. Babylonians begun with, and their destruc-
tion represented, who had carried such numbers cap-
tives and grievously oppressed them.*

ISA. xiii. 1.

THE burden
of Babylon,
which Isaiah the son
of Amos did see.

ISA. xiii. 1.

THE children of *Israel* were SECT. 17.
God's peculiar people, yet Isa. xiii. 1.
all other nations were under the
government of his providence,
and one or other of them made
instruments to favour or punish
them as they conducted them-
selves; particularly the *Chal-*
deans, respecting whom there-
fore the prophet *Isaiah* had dic-
tated to him a vision or divine
communication of intelligence,
relative to the evils and calami-
ties that were impending over
them,

SECT. 17. them, whose principal city and
 residence of their rulers was *Ba-
 bylon.*

As much as if he had said, Long has this populous and flourishing town been the pride of its inhabitants, and the envy of all around them; yet am I authorised by the Almighty to declare its heavy doom as follows; O you enemies of this truly magnificent and splendid place, do you levy forces for an expedition to raze it. With an exalted voice proclaim, and with a beckoning hand invite, those who are willing to enlist and wage war against an opulent people, who live at ease, and in houses fit for nobles or princes, whence you may promise yourselves an immense booty.

3 The signal shall be instantly obeyed, for saith the universal Lord, I have appointed those who are devoted to my fear and service, to hasten to this dreadful enterprize; I have engaged those of the most distinguished military talents and abilities, to perform what in mine indignation I have determined on, and who will glory in shewing the utmost ardour to fight my battles.

4 So strong is the impulse, and so certain the event, that my astonished

2. Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

3. I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness.

4. The noise of a multitude in the mountains, like as of a

a great people: a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.

tonished eyes seem now to be-^{SECT. 17.}
hold the sudden effect of the ^{Isa. xiii. 4.}
divine mandate, and the ready
obedience of crouding troops,
mine ears also to hear their tu-
multuous noise; assembled from
several kingdoms round the stan-
dard of the Lord, to give sig-
nal proofs of their courage and
conduct: the God of armies
himself condescends to be, as
it were, their general, and by
means of the most experienced
brave commanders to marshal
them for fighting his battles
with victory and triumph.

5. They come from
a far country, from
the end of heaven,
even the LORD and
the weapons of his
indignation, to des-
troy the whole land.

Their rapid march is from a⁵
very remote country, as might
seem, from the utmost bounds
of the vast canopy of heaven;
and whatever quarter the Lord
of the whole creation shall di-
rect: their arms also are in per-
fect readiness to execute his
pleasure, and not spare a single
province of this wide extended
empire.

6. Howl ye, for
the day of the Lord
is at hand: it shall
come as a destruction
from the Almighty.

Such scenes being approach-⁶
ing and inevitable, O ye *Baby-
lonians*, lament with the utmost
bitterness of inconsolable grief,
these most dismal scenes; they
are what the tremendous Ma-
jesty of earth and heaven hath
appointed, therefore, however
grievous and intolerable they
are, what cannot be avoided:

SECT. 17. the absolute ruin very evidently
 proceeds from the most just and
 terrible indignation of the Al-
 mighty, in consequence must
 necessarily be submitted to.

7 All human power, in this
 case, will prove to be only weak-
 ness; all human policy unavail-
 ing, and the utmost hardiness
 of the stoutest heart be forced
 to yield: when the competition
 is with Omnipotence, the most
 intrepid mind must melt as wax
 before the sun; the strongest
 hand become unnerved and
 feeble, the most stubborn knees
 bend like the bruised reed.

8 They cannot be otherwise
 than weak and defenceless, sud-
 den panicks of an extreme fear
 shall surprize them, inexpress-
 sible tortures of inward anguish
 shall seize, bind, and contract
 their hearts; so as to shut up
 all avenues, and utterly disable
 them from thinking of any re-
 sources; like women under the
 strongest pains of a most diffi-
 cult labour, they shall cry out
 in the bitterness of their souls;
 as thunderstruck they shall gaze
 upon one another in solemn si-
 lence, not knowing what to say
 or do; as if no blood remained
 in their whole body their faces
 shall look pale and wan, like
 the flame of fire; or duskyish,
 swarthy,

7. Therefore shall
 all hands be faint,
 and every man's
 heart shall melt.

8. And they shall
 be afraid: pangs and
 sorrows shall take
 hold of them, they
 shall be in pain as a
 woman that travel-
 eth, they shall be
 amazed one at ano-
 ther, their faces shall
 be as flames.

9. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it.

10. For the stars of heaven, and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine,

11. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease; and will lay low the haughtiness of the terrible,

swarthy, and full of horror, like SECT. 17. those who work at the forge.

Isa. xiii. 9.

As if you had already seen it, the lowering fatal day will certainly dawn, big with the heaviest judgments and calamities, from the hands of the most unmerciful of mankind; to execute the high displeasure of offended Omnipotence; to vindicate divine justice by emptying the land of *Chaldea* of its ancient inhabitants; and compleatly ridding it of ungodly sinners by their total destruction.

Not fuller of disorder and 10 confusion, nor more destitute of light and consolation could they be, had the luminaries on high withdrawn their cheering influences, or hid themselves in impenetrable clouds of the obscurest darkness; their civil government shall be totally subverted, and not the least shadow of prosperity and happiness remain.

'Tis impossible to escape or 11 withstand, all created power must become weakness, for, saith the Almighty and Eternal Being, it is my resolution to punish the greatest part of the known world, who have been subject to the *Babylonish* empire, for their enormous crimes; the disturbance they have given mankind,

SECT. 17. mankind, and the cruel oppressions they have exercised; the proud shall have no ground of strength for supporting their arrogance; nor tyrants any extent of possession or jurisdiction to give them pretext for trampling on those beneath them, and being terrors to their fellow creatures, or aspiring after universal rule.

If. xiii. 11

12 In its greatest danger, this famed city shall be almost universally deserted; and of those who shall remain, the ravaging soldiery shall spare neither age, sex, nor condition; not the life of an individual shall be to be purchased for the largest quantity of gold, not one man's for solid wedges of the purest gold.

13 Their distresses shall appear in all respects heightened for their pride and inhumanity; and their victorious enemies, with horror for these abominations riot in their blood and slaughter; to that degree, as if the Almighty, in his extreme displeasure, shook the vault of heaven with re-echoing peals of the loudest thunder, and in his fury and indignation removed the earth out of its usual place, rocked it to his center with the most violent commotions or agitations.

12. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

13. Therefore I will shake the heavens; and the earth shall remove out of her place in the wrath of the Lord of hosts, and in the day of his fierce anger.

As

14. ^h And it shall be as a chafed roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

15. Every one *that is* found shall be thrust through: and every one *that is* joined *unto them* shall fall by the sword.

16. Their children also shall be dashed to pieces before their eyes, their houses shall be spoiled, and their wives ravished.

As to the *Babylonian* army SECT. 17. that should defend the city, and especially the auxiliary forces 1f. xiii. 14 & 15. that in this emergency should afford them succour, they shall retreat from the enemy with the utmost precipitation; like a timorous deer that is pursued by a huntsman or wild beast; as a lost sheep that wanders up and down without finding a place of safety; so shall they speed their flight in devious courses toward their native country; no one shall conceal or shelter them: for in this general slaughter, it will be hardly possible for natives or foreigners found separate, or connected in bodies for their mutual defence, to escape the edge of the sword.

As utterly abandoned by all ¹⁶ principles of decency and common humanity, these plundering savages shall retaliate upon the *Chaldeans* the cruelties they formerly practised on the conquered *Israelites*; shocking parents, by dashing their children to pieces against the walls in their presence; spoiling their houses of their domestic furniture, and gratifying their lawless lusts upon the defenceless bodies of their affectionate wives.

Y 4

I will

SECT. 17.

Is. xiii. 17

I will excite the *Medes*, as despicable as they at present are, in confederacy with the *Persians*, to wage war against the proud *Babylonians*, and give them power to take their mighty city; as eager as they shall be after booty, no silver shall buy or bribe them into compassion to spare the lives of their enemies; as an inducement to do that, they would express an absolute contempt of the richest gold.

18 Circumstances with which all civilized nations are affected, and the feelings of even a generous foe awakened, will avail nothing to restrain the blood-thirsty rage of these unrelenting barbarians; blooming youth cannot stay their hand, nor will they be contented to shoot or slay, but they will dash out their brains, or beat their bodies to pieces with their bows; the moving sight of tender infants will not stop their savage career, nor the piteous cries of young children to their dear mothers to save them, damp their cruel progress.

19 As to its state and monarchy *Babylon* shall be totally subverted;

17 Behold, I will stir up the *Medes* against them, which shall not regard silver, and as for gold they shall not delight in it.

18. Their bows also shall dash the young men to pieces, and they shall have no pity on the fruit of the womb, their eye shall not spare children.

19. And i Babylon the glory of kingdoms, the beauty of the

i In the taking of *Babylon* ended the Babylonish empire, after it had continued from the beginning of the reign of *Nabonassar*, [who

the Chalder's excellency, shall be as when God overthrew Sodom and Gomorrah.

ed ; its dignity and pre-eminence over kingdoms sunk ; and its lustre and beauty quite faded ; with all its superior advantages as to wealth and power, grandeur, and magnificence, plenty and pleasure, as utterly destroyed as ever were the famed cities of *Sodom* and *Gomorrah*.

SECT. 17.

If. xiii. 19

20. It shall never be inhabited, neither shall it be dwelt in from generation to generation,

That celebrated noble place, remarkable for its multitudes of people, shall be in a great measure uninhabited ; after this desolating

[who first founded it, 300 years.] And here ended the power and pride of this great city, just 50 years after it had destroyed the city and temple of *Jerusalem*. And here were in a great measure accomplished the many prophecies, which were delivered against it, by *Isaiah*, *Jeremiah*, *Habakkuk* and *Daniel*. And here it is to be observed, that in reference to the present besieging and taking of the place, it was particularly foretold by them, that it should be shut up and besieged by the *Medes*, *Elamites* and *Armenians*, that the river should be dried up ; that the city should be taken in the time of a feast, while her princes, and wifemen, her captains and her rulers and her mighty men were drunken ; and that they should be thereon made to sleep a perpetual sleep, from which they should not awake ; and so accordingly all this came to pass, *Belshazzar*, and all his thousand princes, who were drunk with him at their feast, having been all slain by *Cyrus's* soldiers, when they took the palace. And so also was it particularly foretold by the prophet *Isaiah*, [xiv.] that God would make the country of *Babylon* a possession for the *bittern* and *pools of water* [Verse 23] which was accordingly fulfilled by the overflowing and drowning of it on the breaking down of the great dam in order to take the city.—Also that God would cut off the *son* and *grandson*, as it ought to be rendered, not *son* and *nephew*, of their great king *Nebuchadnezzar*, and accordingly, *evil Merodach* the son, and *Belshazzar* the grandson were both cut off by a violent death in the flower of their age. *Prid. Conn.* v' 1. p. 124. *Cyrop.* l. 7. *Arr. de Exped. Alex.* l. 7. *Isai.* xxi. 2. *Jer.* li. 27, 28, &c. *Dan.* v. 30, 31.

SECT. 17. solating providence, for a suc-
 cession of ages it shall be uni-
 versally abandoned; and withal
 be so barren and unfruitful in
 its ruins, that where kings and
 princes lately dwelt, there shall
 not be sufficient herbage to en-
 courage the wandering *Arabian*
 to pitch his tent, with a view to
 feed his cattle; nor poor shep-
 herds to make their fold and a-
 bode there, to graze their flocks.

21 & 22 The desolation shall be a most
 entire one; frequented as other
 solitary places by wild creatures,
 and their houses infested with
 frightful animals that strain their
 throats in the most dismal howl-
 ings; owls that make a terrible
 shrieking for their dams and
 their food, shall have nests there;
 in those wastes also, shaggy goats,
 monkies, or savages of men shall
 skip and leap about; in their
 splendid seats, now a desert, shall
 lions and wolves, leopards and
 tygers open their jaws in the
 most hideous roarings; and ser-
 pents fill their palaces and ap-
 partments for pleasure, with the
 most

generation: neither
 shall the Arabian pitch
 tent there, neither
 shall the shepherds
 make their fold there.

22. But ^k wild beasts
 of the desert shall
 lie there, and their
 houses shall be full of
 doleful creatures, and
 owls shall dwell there
 and satyrs shall dance
 there.

21. And the wild
 beasts of the islands
 shall cry in their de-
 solate houses, and
 dragons in their plea-
 sant places; and
 her time is near to
 come, and her days
 shall not be prolong-
 ed.

^k *Wild-beasts*, Bochart renders the original *feles agrestes vel sylvestres*. i. e. *wild cat*, and it signifies doleful creatures, the *thoss* or *jackals*, well known in the east. *Vitringa* supposes the *faunos ficiarios* rather to be meant, they cry to and answer one another with mutual roarings and ejulations. 'Tis however observable, that the prophet *Isaiah* foretold these things near two hundred years before they happened.

most horrid hissings. As to the SECT. 17.
 event in all its circumstances, If. xiii. 22
 and most punctual accomplish-
 ment of this prophecy, though
 at some distance, it may be fully
 depended on; and the motion of
 days and years, is most rapid and
 incessant, to bring on the affect-
 ing scenes that *Babylon* shall be
 taken, and an end put to its
 splendour and prosperity.

CHAP. XIV. SECT. XVIII.

*Restoration promised to the Jews. Further striking
 representation of the downfall of Babylon. The sub-
 version of the Chaldean empire, and most mortifi-
 cing distresses of its haughty monarch.*

ISA. xiv. 1.

FOR the LORD,
 will have mercy
 on Jacob, and will
 yet choose Israel,
 and set them in their
 own land: and the
 strangers shall be
 joined with them,
 and they shall cleave
 to the house of Jacob.

ISA. xiv. 1.

A GRAND revolution of SECT. 18.
Babylon, or total subver- Ifa. xiv. 1.
 sion of its civil policy, as fore-
 told, shall undoubtedly happen;
 but shall be so far from any way
 prejudicing the children of *Israel*,
 that it shall issue in their signal
 advantage, and be preparatory
 to their deliverance from a seven-
 ty year's captivity. The Lord,
 their most gracious and merciful
 God, after a proper chastisement,
 shall express a peculiar regard
 and compassion: shall again vi-
 sit them as his select people, and
 restore them to their native
 country;

SECT. 18. country : numbers of heathens,
 amongst whom they have lived,
 and afforded the noblest evidence
 of the excellence of their religion,
 by leading peaceable and sober
 lives in all godliness and honesty,
 shall become profelytes, and shall
 accompany them in their return
 from *Babylon* to *Jerusalem*.

2 These humble and unfeigned
 converts shall, moreover, ex-
 press, in their travels homeward,
 the utmost readiness to afford
 them all necessary assistance, by
 bearing their burdens over diffi-
 cult passages. The triumphs of
 virtue and true religion shall be
 manifest; in their alacrity of
 disposition, all in their power to
 serve their benefactors, and if
 expedient, to hazard their lives
 for them; the people they have
 been slaves to, they shall reduce
 to a state of servitude, and in
 their turn govern them, who
 with tyrannical rigour have lord-
 ed it over them.

3 At that long wished for, and
 most desirable season, when, O
 my dear countrymen, such a
 variety of events shall concur in
 your advantage, and a most in-
 dulgent providence hath relieved
 you from your mighty griefs, your
 anxious fears, and toilsome bon-
 dage, imposed by the most sa-
 vage of tyrants, you shall sing
 your

2. And the people
 shall take them, and
 bring them to their
 place : and the house
 of Israel shall possess
 them in the land of the
 LORD, for servants
 and hand-maids : and
 they shall take them
 captives, whose cap-
 tives they were, and
 they shall rule over
 their oppressors,

3. And it shall
 come to pass in the
 day that the LORD
 shall give thee rest
 from thy sorrow and
 from thy fear, and
 from the hard bon-
 dage wherein thou
 wast made to serve.

4. That thou shalt
 take up this proverb
 against the king of
 Babylon, and say,
 How

How hath the oppref-
for ceafed? the gold-
en city ceafed?

your refpective parts of this triumphant fong over your vanquifhed enemy, the king of *Babylon*; faying or finging. What a fudden and entire ceffation is given to the enterprizing and ambitious proceedings of this enormous exactor on the common rights of human nature; what an entire ftop and full end to that moft opulent city, where the golden fcepter of majefty was not approached without trembling horrors.

SECT. 18.
Ifa. xiv. 4.

5. The LORD hath broken the ftaff of the wicked, and the fcepter of the rulers.

Let not the world be furprifed at thefe tragical fcenes, but know for their admonition to the laft periods of time, that a moft righteous God reigneth; and hath divested the wicked of that power which they had long abused and perverted, ftruck out of the hands of tyrannical governors, that fcepter which they wielded to the vileft purpofes, and hath avenged his peculiar people.

6. He who fmote the people in wrath with a continual ftroke, he that ruled the nations in anger, is perfecuted, and none hindereth.

More particularly, that monfter of effeminacy and cruelty, who no way favoured juftice, but exhibited perpetual instances of an implacable fury and madnefs: he whofe pride and wrathful paffions ftained all his actions to his fubjects and to neighbouring nations, his provinces; in the midft of a moft enormous ufe of his

SECT. 18. his overgrown empire, meets
 with an inevitable and irretriev-
 able fate; he cannot any longer
 defend himself, and none is able
 or willing to protect and defend
 him.

7 The influences of this single event, are most acceptable and extensive; from the subversion of this almost universal monarchy, the whole earth assumes a new aspect of inexpressible pleasure; its inhabitants from the transporting prospects they enjoy of tranquility, peace and safety, raise their loudest voices in songs of praise and thanksgiving.

8 Were they sensible, the stately fir-trees would perceive with new-felt joy this desirable circumstance, and aspiring cedars of mount *Lebanon* wave their spreading branches in token of gladness; thus expressing themselves, From the happy period, proud *Babylonian*, that thou art laid down to rest, we are delighted, transported, that there shall be no havock and destruction amongst us, such as thou hast made for the passage of thy armies, erecting thy forts, or building thy navies, but we can grow and flourish to the full extent of our natural duration.

9 Thy downfall will give pleasure to the living, also to the inanimate,

7. The whole earth is at rest and is quiet, they break forth into singing.

8. Yea the fir-trees rejoice at thee, and the cedars of *Lebanon*, saying, Since thou art laid down, no feller is come up against us.

9. Hell from beneath, is moved for thee,

thee, to meet thee at thy coming: it stirreth up the dead for thee, *even* all the chief ones of the earth: it hath raised up from their thrones all the kings of the nations.

animate, and the dead themselves; those who inhabit the lower regions of Hell, will appear excited to meet thy coming, with horror and insult, as unworthy for thy oppressions, to reside with them: the principal people in the dormitorys of the dead, shall awake to deride thee at thine entrance into their dreary abodes; it shall arouse all the ancient princes to throw on thee the utmost disdain.

SECT. 18.
Isa. xiv. 6.

10. And they shall speak, and say unto thee, art thou also become weak as we? Art thou become like unto us?

The ghastly tribes under ground, shall open their livid pale lips, in terms of the utmost derision, as if they should say, Can we believe our own amazed senses, that thou should deign to visit us, in as weak and defenceless a condition as any of us poor mortals? is it possible that thou, who has been so much feared and flattered, honoured and hated, should prove at last to be only our equal, born to die, and return, as well as we, to earth and dust.

11. Thy pomp is brought down to the grave, and the noise of thy viols; the worm is spread under thee, and the worms cover thee.

The silent grave is the humble end of all thy exalted greatness; the dazzling pomp of thy despotic power, the luxuries of thy pleasure and the rapturous strains of thy enchanting music; how mortifying thy change of state, for worms instead of tapestry carpets; devouring vermin

SECT. 18. min in the room of rich cover-
lets.

Isa. xiv. 12

The difference astonishes, as if the day-star and glittering har-
binger of the morning light, was
to fall from its orb in the high
heavens; or like some stately
cedar that is hewn down and
laid at full length on the ground;
so degraded, and utterly disabled
art thou, who hast absolutely
presided, laid waste provinces,
and spread ruin and desolation
far and wide.

13 It is perfectly reasonable and
deserved, that thou shouldest be
thoroughly humbled, for thy
pride hath exalted thee above the
condition of a dependent being;
the impious language of thy
swollen heart hath been, I will
be worshiped as God, and con-
tend for pre-eminence with the
most high, as if my throne was
seated above the stars, which
illuminate the peculiar place of
divine residence, and my orders
issued without possibility of
controul, I will command all
mankind; as if I had deposed
the Infinite Majesty, I will sub-
due the people whom he pro-
tects, and govern the temple
which he defends, and where
constant homage is paid to him.

14 Such a towering emulation
and boundless lust of dominion,
might

12. How art thou
fallen from heaven,
O Lucifer, son of
the morning? how
art thou cut down to
the ground, which
didst weaken the na-
tions?

13. For thou hast
said in thine heart, I
will ascend into hea-
ven, I will exalt my
throne above the stars
of God: I will sit
also upon the mount
of the congregation
in the sides of the
north.

14. I will ascend
above the height of
the clouds, I will be
like the most high.

might naturally expect a most precipitate downfall and total ruin; for thou hast said, I will rise above the utmost elevation of the flying clouds, and direct their motions and influences; my will shall be my law, and as to every thing that is within the reach of Omnipotence, I will resemble the most high God.

SECT. 18.
Isa. xiv. 14

15. Yet thou shalt be brought down to hell, to the sides of the pit.

Notwithstanding these extravagancies, and ravings of a distempered brain, thou shalt be so far from mounting the superior regions, that thou shalt be degraded into the lowest state of mortality; instead of sitting as supreme magistrate upon mount *Zion* in the sides of the north, thou shalt be hurried down to the sides and obscurest corner of some common pit, the only grave thou shalt be thought to deserve.

16. They that see thee, shall narrowly look upon thee and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms?

Those who were most intimately acquainted with thy person and condition, shall be greatly surprized at so entire a change. They shall hardly know thee at first sight, till by a closer attention, and examining

¹ *To the sides or to the bottom*, interpreted, as was said of the famous warrior *Xerxes*, that he was doomed to a poor employment in the lowest region of the infernal shades. The passage however presents a striking view of a mighty monarch tumbled down from the highest pitch of earthly dignity, to the lowest abyss of disgrace, his crown and scepter fallen to the ground, and himself, who shook kingdoms and made the earth to tremble, become as impotent as the meanest of wretched mortals.

SECT. 18. more accurately, they recollect
 some traces of a faint resemblance; still doubting whether
 it be the same, and saying to themselves, Is this the turbulent and imperious mortal, that created in the world a kind of general earthquake; even the most horrid convulsions and revolutions in states and kingdoms? That wherever he came, carried along with him desolation, bloodshed, and slaughter; razing to the ground populous and flourishing cities, making slaves of all ranks of people, and as a mark of his boundless inhumanity, never consenting to release his prisoners.

18 The great lords of this world, usually retain something in their obsequies of the grandeur and magnificence, in which they have lived; and provide against the certain and unavoidable period, that they shall be obliged to quit their splendid mansions, sepulchral monuments, for the undisturbed repose of their mortal remains.

19 & 20 A *mausoleum* may belong to thy family, or thou mayest have designed thy dead body to be deposited in a pompous tomb of thy own erecting, but it shall not be; like some dead and withered branch, or luxurious shoot,

17. That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?

18. All the kings of the nations, even all of them lie in glory, every one in his own house.

19. But thou art cast out of thy grave like an abominable branch: and as the raiment of those that are slain, thrust thro' with a sword, that go down to the stones of the pit, as a car-

safe trodden under feet.

20. Thou shalt not be joined with them in burial, because thou hast destroyed thy land and slain thy people; the seed of evil-doers shall never be renowned,

shoot, thou shalt be cast among the common carcases; and so offensive, as the mangled and besmeared garments of those slain in battle, which are not worth stripping off, but are thrown into the bottom of some pit, where afterwards an heap of stones is raised, shall thou be trampled on, unburied like the carrion of some beast. All the funeral honours shall be denied thee, which are usually paid to crowned heads, because thou hast not only been the scourge of other kingdoms, but the plague of thy own; which has long groaned under the most heavy exactions, and been sacrificed to thy pride and cruelty. The proverbial expression may be grounded on thine execrable end, that so far from being celebrated, the memory of tyrants shall be for ever detested, and their names perish from off the earth, and from under the heavens.

SECT. II.
Isa xiv. 20

CHAP. XIV. SECT. XIX.

Judgments and calamitous events pursuing the offspring of the Chaldean monarch. Representation of Babylon's most compleat destruction. The certainty of the fact confirmed by solemn oath of the Supreme Being, and the total overthrow of the Assyrians. King Ahaz's death: the Philistines ready to triumph on this account; they had no just occasion, for his successor should be their scourge; yet a most mild and good governor of his people. The Lord their supporter and defence. Ver. 21. to the end.

ISA. XIV. 21.

SECT. 19.

Isa. xiv. 21

NOT more detested is the king of *Babylon*, than the fall of that tyrant shall be terrible; but it shall not end in him, but extend to all his issue: as they have been partakers in the iniquities, and designed to inherit the spoils of their most ungodly and cruel ancestors, let them suffer the like punishment, and make a part in the general carnage: let none of them succeed in the government, nor raise up their heads again, and replenish the world; disperse into several regions, found new empires, or erect large and populous cities.

22 I will arise, as a judge and avenger, saith the Supreme Lord of the universe, to have a sen-

ISA. XIV. 21.

Repare slaughter for his children, for the iniquity of their fathers, that they do not rise nor possess the land, nor fill the face of the world with cities.

22. For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the

the name and remnant
and son and nephew,
saith the Lord.

a sentence executed in the utter SECT. 19.
extirpation of that whole wicked Isa xiv. 22
and incorrigible family; the
name shall be extinct, and not
a relative survive the dreadful
slaughter; with the utmost pe-
remptoriness of a certain deci-
sive fact, hath the Lord declar-
ed this.

23. I will also
make it a possession
for the bittern, and
pools of water, and
I will sweep it with
the besom of destruc-
tion, saith the LORD
of hosts.

As to the city, I will break ²³
down its banks, which in its
low situation are its only securi-
ty from being frequently over-
flowed, and will render it a pool
of standing waters, to be an
harbour for bitterns and such
like birds. As to its wealth and
whatever is worth their labour,
as if they were to pry curi-
ously into every corner, and
search every room, shall be
ransacked and carried away by
its victorious enemies, saith the
great and universal Potentate.

24. The LORD
of hosts hath sworn,
saying, Surely as I
have thought, so
shall it come to pass;
and as I have pur-
posed so shall it
stand.

In their extreme incredulity, ^{24 & 25}
the people shall declare such a
prediction of a successful *Assyrian*
army, and a state of captivity,
according to present appear-
ances, to be highly improbable;
and that to be satisfied, they
could wish the fact to be more
fully ascertained: it is there-
fore, saith the prophet ratified
by the sovereign of heaven and
earth, with a most solemn oath,
in so many words saying, it is

25. That I will
break the Assyrian
in my land, and up-
on my mountain
tread him under foot;
then shall his yoke
depart from off them,
and his burden de-
part from off their
shoulders.

SECT. 19. impossible it should not happen, for I myself will infallibly destroy the *Assyrian* forces that are now in *Judea*; as if they were dust or dirt I will trample them under my feet upon the mountains of that hilly country; and as certainly as you shall be delivered from the injuries and violences of this menacing oppressor, the *Babylonish* monarch; so certainly shall the word the prophet hath spoken be most amply verified in its proper season, respecting the defence of the *Jews* from the destruction of *Jerusalem*.

29 & 27 As against the *Assyrians*, so against the great and extensive empire of the *Babylonians*, which looks so big as if it comprehended the whole world, the same irretrievable ruin is most peremptorily resolved on; the same vindictive hand of matchless strength shall likewise be extended to all the connections and dependancies of that overgrown state: this the King of kings and Lord of Lords hath irrevocably purposed, and tho' *Babylon* be the grand residence of this sovereign, and the principal city of the largest and most powerful empire on the globe, yet it shall not be able to prevent its own approaching fate,

26. This *is* the purpose *that is* purposed upon the whole earth: and this *is* the hand that is stretched out upon all the nations.

27. For the Lord of hosts hath purposed, and who shall disanul it? and his hand is stretched out and who shall turn it back?

for
bur
sepe
beca
him
it be
thof

fate, nor a moment retard its utter overthrow.

SECT. 19.

If. xiv. 28

& 29

28. In the year that king m Ahaz died, was this burden.

29. Rejoice not thou whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.

Amidst all the vicissitudes, convulsions, and revolutions of states and kingdoms, one event is both certain and awful, that is the change of mortality, to which crowned heads must alike submit as the meanest peasant. The same year that this prophecy was delivered, king Abaz at once resigned his scepter and his breath. This last year of his reign, and first of *Hezekiah* his successor, created an uncommon joy among the *Philistines*, as had been shewn on occasion of the death of their former great scourge *Uzziah*. Though this prince was young and inexperienced, yet, saith the prophet, I forbid, O ye *Philistines*, your rejoicings, you will have no real cause for this festivity, nor be able either to interrupt the repose of the *Jews*, however declining their state may seem to be, nor retrieve the honour of your own arms: out of that

Z 4

old

m Ahaz, in the 16th year of his reign, being smitten of God for his iniquities, died in the 36th year of his age, and was buried in the city of *David*, but not with a royal burial in the sepulchres of the kings; for from this honour he was excluded, because of his wicked reign, as were *Jehoram* and *Joash* before him, and *Menasseh* and *Ammon* after him, for the same reason, it being the usage of the *Jews* to lay this mark of infamy upon those who reigned wickedly over them.

Prid. Conn. vol. 1. p. 15.

SECT. 19. old serpent's root, that has so frequently given you pain, as if you had been bitten and stung with an adder, shall proceed a cockatrice, or still worse, a fiery flying serpent, that shall more perplex and distress you than ever his grandfire *Uzziab* did.

Maxiv. 29

30. You will soon feel the terrible effects of his ascending the throne of *Judab*; yet his character shall be a most amiable and good one, and his government incomparably excellent: on all proper occasions he shall shew great moderation, an extreme clemency, and the utmost concern for his people's welfare and prosperity: under his auspicious reign, the nation, which has been impoverished and almost exhausted by *Abab*'s exactions, shall recover its strength and dignity, and enjoy great plenty and prosperity: the oppressed and frightened people, who had abandoned the places of their nativity and settlement, shall return to live in them in perfect tranquility and safety; whilst

30. And the ⁿ first born of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.

ⁿ The original rendered *first born*, properly signifies the principal, or the most excellent of any thing in its kind, whether in a good or bad sense. *Job* xviii. 13. *Gen.* xlv. 3. In the text it denotes the poorest or weakest of all. He shall stay, &c. meant of *Hezekiah*, who as the history relates, smote the *Philistines* even unto *Gaza* and the borders thereof, from the tower of the watchmen to the fenced city. 2 *Kings* xviii. 8.

whilst the Lord declares with SECT. 19.
respect to the Philistines : like a II. xiv. 30
tree whose roots are withered
for want of moisture, I will de-
stroy thy people with famine ;
and those who remain shall the
king of *Judah* almost extricate
with the edge of the sword

31. Howl, O gate ;
cry, O city ; thou
whole *Palestina* art
dissolved ; for there
shall come from the
north a smoke, and
none shall be alone
in his appointed
times.

Instead of exulting over the ³¹
calamities of others, you shall
in the utmost bitterness of incon-
solable grief deplore your own
thy misery and desolation, O
Palestina, shall be as general as
thy rejoicings ever could be ;
for as a smoke from a fire just
kindled ascends, darkens the sky,
and at length breaks out into a
devouring flame ; so shall your
whole land be overspread and
laid waste by a mighty force that
comes from *Judea* ; with the
utmost readiness and unanimity
shall the people unite to chastize
your insolence, that when the
banners are dislaid, and his
country's wrongs to be avenged,
not one shall decline the service
nor express a wish to stay at
home.

32. What shall one
then answer the mes-
sengers of the na-
tions ? That the
LORD hath founded
Zion, and the poor
of his people shall
trust in it.

If our troops be successful, ³²
and the trumpet of fame for our
victories sound loud, it may na-
turally be supposed, that emba-
sies from foreign princes will be
sent to our government ; who,
if their stile should ever be as-
suming,

SECT. 19. ^{Isa. xiv. 32} fuming, their demands exorbitant, or the leagues they would make with us, upon unequal and dishonourable terms, our answer in general is most ready, that the events of war are not so uncertain to the *Jews* as to other nations; that so long as they trust and serve God, they are under his protection; he hath expressly engaged to preserve and defend Mount Zion, and the condition of his people can never be so reduced, weak and despicable, but they may have recourse to the sacred hill, and in his regard who dwells there, find refuge and safety.

CHAP. XV.

SECT. XX.

Awful and alarming prophecy to the Moabites. Particular circumstances of their ruin represented. Their heavy lamentations when driven from place to place, and in a most distressed and defenceless condition.

ISA. XV. 1.

SECT. 20.

^{Isa. xv. 1.} **T**HE present state of the Moabites may be flourishing, and the liberties they have taken to blaspheme God, and insult

ISA. XV. 1.

THE burden of Moab. Because in the night Ar of Moab is laid waste, and brought to silence; because in the night

o This affecting prophecy bears date in the first year of *Hezekiah*, wherein it was foretold, that within three years *Arne* and *Kir-harasheth*, the two principal cities of *Moab*, should be destroyed, and all the rest of it brought to contempt, ruin, and desolation,

night Kir of Moab is laid waste, and brought to silence.

sult his people, intimate, that they believe themselves in no danger from either; yet I am going to foretell, that they are upon the verge of ruin, and it shall undoubtedly so happen.

SECT. 20.
Isa. xv. 2.

The inhabitants of *Ar* of *Moab*, shall in that dismal night be struck with the greatest terror when unprovided and secure, they shall be overtaken with a sudden and irretrievable destruction, and be forced with the utmost precipitation to abandon the place. At the same silent and unguarded season, shall *Kir* of *Moab*, another principal city, be surprised and plundered, and all the champaign country laid open, and exposed to the ravages of the enemy.

2. He is gone to Bajith, and to Dibon, the high places to weep: Moab shall howl over Nebo, and over Medeba, and all their heads shall be baldness, and every beard cut off.

The miserable people in this extreme distress, shall hasten their flight to the city *Bajith*; with trembling horrors, likewise proceed to *Dibon*, where their high places are situated for solemnities of worship, in order to supplicate their idols, and with the bitterest cries and tears to excite them to shew compassion: to the highest pitch of a most ardent

defolation, which must have been executed the same year that *Samaria* was first besieged.

Prid Conn. Vol. I. p. 19.

High places must either signify fortified towns, or places whither they hastened to implore the protection of their gods.

SECT. 20. ardent devotion shall the *Mqabites* raise their voices for the losses sustained at *Nabo* and *Medeba*; the baldness of their shaven heads shall express their mighty grief, and their shorn beards, the shame and confusion with which they are covered.

Isa. xv. 2.

3. Instead of that pomp and grandeur in which they used to perambulate the streets, glittering in rich and brilliant girdles adorned with gold and gems; they shall move an heavy and solemn pace, with the coarsest sack-cloth to surround their loins; they shall ascend to the tops of the houses, with mournful dirges and dissolved in tears, to implore succour; they shall come down into the street, with distracted looks, and the tears still gushing out, that they have no hope of comfort, nor the most distant prospect of relief.

4. Their extreme distress shall extort from the people of *Heshbon* and *Elealeh*, the most lamentable cries of horror and anguish: the loud and dismal sound shall extend to *Jahaz*, and be heard in the farthest border of *Moab*: his courage shall utterly fail the military man, he shall join his roaring voice with the common ejaculations; owing to this season of public calamity, every ones life

3. In their streets they shall gird themselves with sackcloth: on the tops of their houses and in their streets every one shall howl, weeping abundantly.

4. And *Heshbon* shall cry, and *Elealeh*: their voice shall be heard even unto *Jahaz*: therefore the armed foldiers of *Moab* shall cry out, his life shall be grievous unto him.

6.
of M
defo
is v

p
of hu
may

q V
selves

life shall be to him a most grievous burden, that it has been prolonged to see this evil day. SECT. 20.
Isa. xv. 4.

5. p My heart shall cry out for Moab, his fugitives *shall flee* unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up: for in the way of Horonaim, they shall raise up a cry of destruction.

In only the prophetic view of these tragical affairs, I am moved to strains of commiseration, like the complaints of the sufferers: they are indeed the ancient and inveterate enemies of our state and nation, but they are my fellow creatures; in their fugitive condition, they shall seek for refuge to our people in *Zoar*: from resentment of their former insolencies, they might be tempted to deny it them; that be far from us, we cannot disobey the dictates of nature and humanity, when we hear their strong cries, like the lowings of a young heifer: they are continued all the way of their arduous ascent, up the high hill of *Lubith*; likewise in the path that leads to *Horonaim*, as if the enemy was just behind them, and had already begun upon their rear, a most remorseless and bloody slaughter.

6. For the ^q waters of Nimrim shall be desolate: for the hay is withered away, the

There shall be great cause, ⁶ for the calamity shall fall heavy upon both man and beast; those running

p That these are the prophet's own words from a feeling sense of humanity and sympathizing pity for even inveterate enemies, may be presumed from a similar passage. *Jer.* xlviii. 31. & 36.

q Waters of *Nimrim*, some understand of the *Moabites* themselves, who, because these waters were dried up, or else out of fear

SECT. 20.
Ifa. xv. 6.

running brooks, amongst which fertile *Nimrim* is pleasantly situated, shall be exhausted and uninhabited. The enemy's horse have eaten or spoiled that plenty of grafs which should have grown to maturity for the winter provision; neither is there any more vegetation of herbs or verdure, than if they had been blasted with an east wind, or scorched to the roots with a burning sun.

the grafs faileth, there is no green thing,

7 As to any wealth they may have accumulated, or stores laid up, they will fall into the enemies hand, and be carried to the brook of willows, from thence in due course to be conveyed into their own country.

7. Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows.

8 The shocking voice of intolerable wretchedness hath been heard all the land over; they are universally either pining away of want or famine; expiring in heaps of their wounds; or in the utmost trepidation fleeing from the dreadful slaughter, from the borders of *Eglaim* unto those of *Beer-Elim*.

8. For the cry is gone round about the borders of Moab, the howling thereof unto *Eglaim*; and the howling thereof unto *Beer-Elim*.

In

fear of their enemies, should carry away the the best of their substance, to hide it in some bye place, to the brook of the willows, in the valley of the *Arabian*, in the direct road from *Moab* to *Assyria*. *Eglaim* and *Beer-Elim* were towns situated in opposite borders of *Moab*, the meaning therefore is, that the lamentation was universal. *Numb. xxviii. 18.* The *Arabians* served in this expedition under the *Assyrians* or *Babylonians*, or were their allies and confederates, therefore would take due

9. For the waters of Dimon shall be full of blood, for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.

In *Dimon* the effusion of human blood shall be so great, as to cause the discoloured waters of the river itself to rise and swell. This people have further calamities reserved for them; those, who by fleeing into deserts, escape the sword, shall not be safe there, but fall a prey to lions and other ravenous beasts; and the few who remain in the desolate country find it soon infested from the wilderness with those pernicious creatures.

SECT. 20.

If. xv. 9.

C H A P. XVI. S E C T. XXI.

The Moabites advised to pay tribute due to the Jewish monarch, and treat hospitably and kindly any of that people that might be obliged to flee to them for refuge. Their utter ruin, the effect of their enormous pride, enhanced by their former prosperity, and to happen precisely three years after the foregoing prophecy.

ISA. xvi. 1.

SEND ye the lamb to the ruler of the land, from Sela to the wilderness, unto the mount of the daughter of Zion.

ISA. xvi. 1.

SECT. 21.

Ifa. xvi. 1.

THE accomplishment of the foregoing prediction is at some distance of time, if it were to be prevented or its severity abated, the most probable expedient, O ye *Moabites*, is speedily to retrieve your public character; and from *Sela*, the chief city in the southern parts,

SECT. 20. parts, to the wilderness of *Jordan* in the north, to send your annual tribute to the king of the *Jews*, due from the days of *David* to the reign of the present rightful monarch in *Jerusalem*.

Isa. xvi. 2.

2 This salutary counsel, if you improve it, may be a means of prolonging your tranquility; but if you neglect it, you shall fly about, as a brood of young birds forsaken of their dam, and driven out from their nest, undefended and destitute of any settled abode; the Moabitish women themselves, who have lived in so much delicacy, shall wander up and down in unfrequented deserts, and not improbably be carried away captives over the river *Arnon*, into the land of *Assyria*.

3 Your only course is to deliberate in the most sedate manner with one another upon the situation of public affairs, and form your judgments and resolutions according to the measures of everlasting righteousness; if my people *Israel* happen to be in adversity and affliction, not enhance, but all in your power alleviate their troubles, if fleeing before the enemy, they seek to you for shelter, at mid-day conceal them, as if they were covered with the shadow and

2. For it shall be that as a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of *Arnon*.

3. Take counsel, execute judgment, make thy shadow as the night in the midst of the noon-day, hide the outcasts, bewray not him that wandereth.

and darkness of night: by no means discover him, who labours under the painful necessity of an unsettled vagrancy to escape his pursuing adversary; but chearfully afford him refuge and support, from the ravages of violence and inhumanity.

SECT. 21.
Isa. xvi. 3.

4. Let mine outcasts dwell with thee, Moab, be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.

You may recollect how you formerly behaved to my people, and what rancour and malevolence shewed them in their return from Egypt: for the future beware of this temper; entertain them if fugitives, and if persecuted, preserve them from the rage of their inveterate enemies: they shall not long want your succour, the spoiler shall shortly be forced to desist; oppressors be overwhelmed in irreparable ruin; and happy will it be for you, by means of common humanity, for a certain season, to have this people for your fast friends and perpetual allies.

5. And in mercy shall the throne be established, and he shall sit upon it in truth;

For a while they may seem neglected and forsaken, their policies fluctuating, and throne itself to totter. The Lord will

* *Spoiler ceaseth, &c.* Sennacherib, upon whose approach they sought shelter in other countries, was to be soon cut off, and not able to avenge himself, as they might be afraid he would do. Persecution in this passage seems elegantly compared to the scorching beams of a meridian sun; refuge from, or relaxation of it to a cool refreshing shade, which shelters from the violent heat.

SECT. 21. in his great mercy return, the government shall be firmly established, and public affairs administred, conformable to the most perfect laws of justice and impartial equity: in the palace of king *David* judgment shall be executed with the utmost assiduity and fidelity; nor shall justice be denied or procrastinated.

Isa. xvi. 5.

6 As to the haughty and disdainful *Moabites*, the above request is in vain, no favour or kindness is to be expected; they have on all occasions shewed a most implacable abhorrence of the *Jews*; they never will be hospitable or friendly; they are insufferably arrogant and assuming; their country is extensive, their towns populous and fortified, and their wealth great; so that they are apprehensive of no changes; they defy all enemies; nevertheless, their presumption and self confidence, shall in the end, deceive and destroy them.

7 However insensible they may be to those of others, they shall ere long, most bitterly lament their own approaching miseries; you most unfeeling *Moabites*, will mourn inconsolably, when your invincible *Kir-hareseth* shall be taken and razed to the very foundation; it shall be utterly demo-

truth; In the tabernacle of David, judging and seeking judgment, and hastening righteousness.

6, We have heard of the pride of Moab, [he is very proud] even of his haughtiness, and his pride and his wrath: but his lies shall not be so.

7. Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kir-hareseth shall ye mourn, surely they are stricken.

demolished, left quite desolate, SECT. 21.
and a ruinous heap. Isa. xvi. 8.

8. For the fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness, her branches are streached out, they are gone over the sea.

The most rich and pleasant parts of their country shall be laid waste; the verdant fields of fertile *Heshbon* languish, and the loaded branches of the vines of *Sibmah* be broken down by the plundering armies of heathen lords, their mighty invaders: their vineyards had been planted with excellent trees, they extended to a large compass, even to *Jazer* in the confines of *Moab*, winding as far as the wilderness, and their creeping tendrils stretching out to the dead sea, even the lake of *Sodom*, yet shall be totally destroyed.

9. Therefore I will bewail with the weeping of Jazer, the vine of Sibmah: I will water thee with my tears, O *Heshbon*, and *Elealeh*: for the shouting for thy summer fruits, and for thy harvest is fallen.

10. And gladness is taken away, and joy out of the plentiful field, and in the vineyard there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in their presses, I have made *their vintage* shouting to cease.

How changed are the scenes! 9 & 10

one cannot but be greatly affected! as if it was my own case; I do truly sympathise with the inhabitants of *Jazer*, the total ruin of the precious vines of *Sibmah*, I will mingle tears with them; and the briny fountain of mine eyes shall gush out for the distressed people of *Heshbon*, and *Elealeh*; that there is no more shouting home of the harvest, no singing and rejoicing for plentiful ripe crops, the fields have no corn in them to reap; the vineyards no grapes to pluck and tread: their abominations have provoked my high displeasure,

SECT. 12.

Isa. xvi. 10.

sure, which is fallen exceeding heavy upon them, in those instances wherein they cannot but be greatly concerned; 'tis I myself, saith he, whose is the earth and the fulness thereof, who by a series of very afflictive incidents have prevented their congratulations from fruitful seasons, dampt their festivity, from the produce of their rural labours.

11 In the distant prospect, by only a prophetic vision of this time of lamentation, I cannot but express an unfeigned condolence; I deny not, but the fate of these wicked people is deserved, yet my sympathising heart feels for them, how sensibly affected they must be with such a scene of misery, particularly for *Kirbareth* its deep distress.

12 Under such circumstances, it is natural to have recourse to religious devotion; and when these deluded votaries are convinced by the event, that they have laboured in vain, till their patience is exhausted, to implore succour, in one high place after another, from their idol gods; they shall fly at last, to the most holy temple of their principal divinity, but find no more relief from

11. Wherefore my bowels shall sound like an harp for Moab, and my inward parts for Kirbareth.

12. And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray, but he shall not prevail.

* *Bowels*, &c. for similar pathetic passages see *Jer.* xxxi. 10. xlviii. 13. and 36.

from the extremity of their misery. SECT. 19.

If. xvi. 13

13. This is the word that the LORD hath spoken concerning Moab since that time.

'Tis not likely that their multiplied prayers or offerings should avail, for in the foregoing prophecy, the supreme Being hath clearly discovered his certain design of inflicting on the *Moabites* these judgments; the sequel also specifies the precise period of the event, or accomplishment.

14. But now the LORD hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude, and the remnant *shall be* very small and feeble.

That you may not entertain 14 the least doubt in this respect, a God of truth and holiness hath expressly declared, that as servants, at the exact expiration of the time for which they were hired do usually quit their master's service; so precisely at the end of three years, from the date of this prophecy, and the *Moabites* with all their wealth and power, dignity and glory, shall fall into the utmost neglect and contempt; multitudes of them be overwhelmed in remediless ruin, and the residue be few, despicable and feeble.

CHAP. XVII. SECT. XXII.

Prophecy of Syria's desolation. Its principal cities, particularly Damascus, to be demolished; and many of its inhabitants carried into captivity. Those who remained in the land to be extremely distressed. Declension of the Jews. Their iniquities the cause. Invaded by a foreign enemy. That enemy's overthrow.

SECT. 22.

Isa xvii. 1.

Isa. xviii. 1.

THE following prophecy is big with the heavy intelligence of the approaching downfall of the principal town of Syria, and of calamities that shall happen to the whole country. You may at present put the evil day far off, and be ready to imagine so dire a catastrophe almost impossible to so wealthy and populous, powerful and splendid a city as *Damascus*; yet its day is most certainly approaching, that it shall be totally dismantled, and its superb edifices with its strongest fortifications laid in ruins.

² You will find likewise, at this dismal time of general desolation, the spacious and opulent cities of *Aroer*, on the banks of the river *Arnon*, almost destitute of inhabitants, being fallen by the sword or carried away captives; and in the places where

Isa. xvii. 1.

THE burden of Damascus. Behold, Damascus is taken away from being a city, and it shall be a ruinous heap.

² The cities of *Aroer* are forsaken: they shall be for flocks which shall lie down, and none shall make them afraid.

where they once dwelt, flocks
of sheep in perfect safety graz-
ing. SECT. 22.
Isa. xvii. 3

3. The fortrefs al-
so shall cease from
Ephraim; and the
kingdom from Da-
mascus and the rem-
nant of Syria: they
shall be as the glory
of the children of
Israel, saith the Lord
of hosts.

The strongest combinations
shall not prevent the approach-
ing destruction; the fatal day
will dawn upon the *Israelites* and
Syrians who have so frequently
confederated against *Judah*; *Sa-
maria*, the grand fortrefs of *E-
phraim*, with other strong holds
belonging to the kingdom of
the ten tribes, shall be no long-
er tenable; *Damascus* shall not
be any more a royal city, and
residence of *Syrian* kings: as to
the people, the remnant shall
not be a body-politic, nor have
a prince to rule over them;
they shall be stript of all secular
advantages, their usual pride and
boast be at an end, and as the *Israel-
ites* had been before them, either
be entirely slain or made prisoners.

4. And in that day
it shall come to pass,
that the glory of Ja-
cob shall be made
thin, and the fatness
of his flesh shall wax
lean.

About the same time that
these evils and calamities shall
befal the *Syrians*, there shall al-
so be observable among the
children of *Israel*, a visible de-
clension from their former flou-
rishing state: as a painful ling-
ering disease, it emaciates the
body; so impaired, low, and
reduced shall they be in their
circumstances.

5. And it shall be
as when the harvest
man gathereth the
corn,

With the execution of divine
judgments, the scenes will be

SECT. 22. remarkably changed ; even, as
 when the labourer in the months
 of harvest, cuts down the corn,
 binds it up in sheaves, and carries it out of the field in his arms to the granary ; as the toil is most abundantly rewarded in the rich and fertile plains of the valley of *Rephaim* near *Jerusalem* ; in like manner shall the *Assyrian* bands gather together the greatest numbers of the children of *Israel*, that they may carry them away captives into their own country.

6 Most lamentable and general shall be the devastation ; nevertheless, a small residue shall be left ; like the gleaning of grapes after gathering, and the few remaining olives when the tree has been shaken ; two or three in the top of the highest boughs ; four or five in the outmost fruitful branches : this shall undoubtedly happen, for the Lord hath expressly declared it, and that he will still continue to be the God of *Israel*.

7 These desolating providences, correspondent to God's great design in them, shall be productive of good and salutary effects, in reforming the people's morals and characters : those who in times past have too much forgotten and neglected him, shall

corn, and reapeth the ears with his arm ; and it shall be as he that gathereth ears in the valley of *Rephaim*.

6, Yet gleaning grapes shall be left in it, as the shaking of an olive-tree, two or three berries in the top of the uppermost bough : four or five in the outmost fruitful branches thereof, saith the Lord God of *Israel*.

7. At that day shall a man look to his maker, and his eyes shall have respect to the holy one of *Israel*.

shall, renouncing their altars, i-^{SECT. 22.}
dols, and consecrated groves de-
termine their supreme regard to
their Almighty Maker, who hath
separated them from the rest of the
world, to be his peculiar people.

Isa. xvii. 7.

8. And he shall not look to the altars, the work of his hands, neither shall respect *that* which his fingers have made, either the groves or the images.

No more shall they expect⁸ succour for sacrificing on altars, which they themselves, without warrant or authority, have erected; nor flatter vain and fond hopes of benefit, from groves they have planted, or images formed, for the purposes of religious worship, with their own hands

9. And in that day shall his strong cities be as a forsaken bough; and an uppermost branch which they left because of the children of Israel, and there shall be desolation.

The towns and villages at that time of general distress, shall be laid waste, and the strongest cities dismantled, and reduced to a poor and despicable condition, like a smaller branch, which is left when a tree is lopped, or a bough remaining on the top, when all the rest are cut down: and even these reserves are for the sake of the children of *Israel*, who shall not be entirely destroyed, though almost all the country shall be desolate.

10. Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips.

You are deserving of an ex-¹⁰ treme distress, for your iniquities have abounded, and you have not scrupled to throw the utmost contempt on the inestimable laws of the ever-blessed God; have revolted from your deliverer to the

SECT. 22. the worship of idols; and provoked your almighty defender, by not confiding in nor serving him; you shall therefore cultivate your land, and procure from others choice plants for stocking it; obtain scarce slips from abroad to set in it, but they shall not prove answerable to your care and pains.

II. xvii. 10

11 You may, evening and morning, use all proper expedients to cherish the growth of these to maturity, and flatter yourselves, from constant endeavours, with the hopes of a flourishing produce; yet when the time of harvest commences, disappointment and vexation shall be the only result of your labour; the invading forces of a foreign enemy shall both spoil your fruit, and rob you of all your wealth.

12 I do, as a true prophet, pronounce a certain overthrow, to the largest numbers from different nations, who shall practise an extreme inhumanity, make great havock; and in the suddenness, rapidity and violence of their incursions, shall resemble the mighty and confused noise of the breaking in of seas; or an inundation of mighty waters; they shall in a short time meet with a sovereign check.

11. In the day shalt thou make thy plants to grow, and in the morning shalt thou make thy seed to flourish: but the harvest *shall be* a heap in the day of grief, and of desperate sorrow.

12. Wo to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, *that* make a rushing like the rushing of mighty waters,

Like

13. The nations shall rush like the rushing of many waters, but GOD shall rebuke them, and they shall flee afar off, and shall be chafed as the chaff of the mountains before the wind, and like a ^t rolling thing before the whirlwind.

Like the raging waves of a most turbulent ocean that has broken its banks, they shall with a seeming resistless force and amazing impetuosity, overrun the land of *Judea*; yet the Almighty Being, who with infinite ease chides the rising billows into a perfect calm, shall in indignation controul them; and they shall make a most precipitate retreat to a very remote country; as the chaff or dust, 'tis driven before the wind; or as some light substance, it is whirled about and blown away by an hurricane, so shall they be scattered and pursued.

SECT. 22.
If. xvii. 13

14. And behold, at evening-tide trouble, and before the morning he is not; this is the portion of them that spoil us, and the lot of them that rob us.

A tempest is truly a proper ¹⁴ emblem of this sudden invasion; for the time, it greatly alarms, yet it is soon over and its force spent: thus shall this army in the evening appear, spreading terror, at the gates of the city *Jerusalem*; before morning they shall all be slain or fled. A similar event may be fully expected, in due course, to happen to all those who endeavour to make a prey of God's people, who unjustly

^t The original rendered *a rolling thing*, does not so properly signify a *wheel* as any thing of *small weight*, *any light substance* that is easily whirled round in the air, tossed about with the wind, or blown away as *chaff*, *thistle*, *down*, &c. *Psal.* lxxxiii. *Heb.* v. 14.

SECT. 22. justly attack them in their lives
 or properties.
 If. xvii. 14

C H A P. XVIII. S E C T. XXIII.

The land shadowing with wings prophecied against Ethiopia not improbably meant, and so called from her forwardness to protect others, her exalted height of shady mountains, formidable armies, or multitude of shipping. This people's greatness, pride, and contempt of their neighbouring nations. Nevertheless, their downfall foretold, and afterwards the overthrow of those by whom it was effected: i. e. the Assyrians, who flusht with successes, promised themselves an easy and compleat victory over Judea, but were disappointed, and suddenly destroyed.

SECT. 23.

If. xviii. 1
 & 2

ISA. xviii. 1.

I AM commissioned, O descendants of Jacob, whatever confidence you may place in their protection, to denounce heavy calamities, against that nation which promises you great things; that is situated in the most distant part of *Ethiopia*, beyond the rise of the Nile, amongst the rivers of that country; that asserts its own independency, and dispatcheth ambassadors to remote lands, in order to treat on the weighty affairs of state, in ships or barks made of bulrushes, and overlaid with bituminous or pitchy matter, to keep out the waters; saying, Be
 expe-

ISA. xviii. 1.

WO to the land shadowing with wings, which is beyond the rivers of Ethiopia.

2. That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, go ye swift messengers to a nation scattered and peeled, to a people terrible from their beginning hitherto, a nation meted out and troden down, whose land the rivers have spoiled,

expeditious, O ye messengers in SECT. 23.
 your light boats, to the western lf. xviii. 2
Ethiopians, to engage them to
 assist the *Jews*, and secure their
 own country against a powerful
 and formidable enemy: they
 have an extensive tract of coun-
 try, and are a smooth-skinned
 people; from their first rise they
 are a fierce and savage nation,
 that have subdued and levelled,
 wherever they have come; nei-
 ther do they doubt, but like a
 deluge of waters, they overflow
 all around them, they shall be
 victorious, wherever they wage
 war.

3. All ye inhabi-
 tants of the world,
 and dwellers on the
 earth, see ye when
 he lifteth up an en-
 sign on the moun-
 tains, and when he
 bloweth a trumpet,
 hear ye.

It may seem strange, unac-3
 countable, almost impossible,
 that so large a body, as the *Ethi-*
opians shall bring into the field,
 should be conquered by the *Af-*
syrians or *Chaldeans*; yet so it
 shall happen. And, do you ob-
 serve, O all ye people of whate-
 ver nation, and be fully satisfied,
 as if you saw him setting up a
 standard in the mountains, or
 blowing a trumpet, to convince
 the greatest multitude, that it is
 the most high God, who hath
 brought upon them this remark-
 able defeat, this mighty ruin.

4. For so the LORD
 said unto me, I will
 take my rest, I will
 consider in my dwell-
 ling

To this purpose, the Lord4
 hath expressly declared to me
 his prophet, I shall at present
 seem an unconcerned spectator
 of

SECT. 23. of the casual events of war; and
 { suffer my people's enemies to
 If. xviii. 4 prevail over their auxiliary
 troops and triumph, as if I did
 not protect them, nor regard
 the government of the world;
 yet it will be manifest, that they
 were ripe for ruin; and that in
 the mysterious course of my
 unsearchable providence, I was
 preparing the way for the safety
 of the *Jews*, and for their com-
 plete destruction.

5 As an approaching harvest or
 vintage is spoiled, by cutting
 down the twigs and larger bran-
 ches with the green grapes grow-
 ing upon them; so shall the
Ethiopians, when all circumstan-
 ces seemed favourable, and
 their immense army to ascertain
 their success, be humbled in
 their pride; and great and small,
 captains and their bands, fathers
 and their children, be cut off in
 one day of a decisive battle.

6 And as the withering bran-
 ches of the vine, with the bun-
 ches of unripe grapes upon them,
 are left in heaps for fowls of the
 mountains, a long time to feed
 upon, or beasts of the field to
 de-

ling place, like a
 u clear heat upon
 herbs, and like a
 cloud of dew in the
 heat of harvest.

5. For afore the
 harvest when the bud
 is perfect, and the
 four grape is ripen-
 ing in the flower, he
 shall both cut off the
 sprigs with pruning
 hooks, and take a-
 way and cut down
 the branches.

6. They shall be
 left together unto the
 fowls of the moun-
 tains, and to the
 beasts of the earth:
 and the fowls shall
 summer upon them;
 and all the beasts of
 the

* Like a clear heat, this similitude has been explained as fol-
 lows: I will be to my people like the refreshing sun-shine after
 a drenching shower; but to their enemies, like a shower in ex-
 tremity of heat, which serves only to burn up the corn, and
 spoil the harvest.

the earth shall winter upon them.

7. In that time shall the present be brought unto the LORD of hosts, of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and troden under foot; whose land the rivers have spoiled; to the place of the name of the LORD of hosts, the mount Zion.

devour; so shall the multitude of unburied *Ethiopian* carcases afford abundant food for eagles and vultures; large prey for lions and leopards, wolves, and tygers.

SECT. 23.
If. xviii. 6

After they have undergone all these calamities and devastations, no inconsiderable number from these parts, convinced of the superior excellence of the Jewish religion, wearied out with oppression and vexation, shall unite themselves with the peculiar people, in the worship and service of the ever-living and true God; and bring presents to the temple at *Jerusalem*, where he has placed his sanctuary, and directed the solemnities of his homage to be publickly performed.

CHAP. XIX. SECT. XXIV.

Prophecy of the desolation of Egypt, which the Jews too much relied on, as well as Ethiopia. Its overthrow represented; and the vanity of idols. The prevalence of domestic troubles. Failure in point of wisdom; and the kingdom divided and most grievously oppressed. The rivers no security. Trade in a great measure lost, and the leading people so insatuated, as to effect nothing of any real consequence. Alarmed with the distress of the land of Judea. Numbers of the people to embrace the Jewish religion. Monuments, altars or pillars should be erected, to shew that God's true worship was established in that country. They should first be corrected and reclaimed. afterwards highly favoured.

SECT. 24. *Isa. xix. i.*
 THE following prophecy is replete with the evils and calamities that are to befall the *Egyptians*: it will be utterly in vain for this people to think of

Isa. xix. i.
 THE burden of Egypt: behold the LORD rideth upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved

* *Idols*, Mr. Farmer ingeniously conjectures, that the idols might possibly suffer such judgments as befel *Dagon*, *Sam. v. 3.* and *4.* to determine the great controversy concerning the claims of *Jehovah* in opposition to all elementary and sidereal deities, as sole monarch of the universe.

Familiar Spirits, in the original are *Ob* or *Oboth*, the belly: the *Lxx.* renders it ventriloquist, or *those who speak out of the belly*; but in this *Greek* passage signifies those that speak out of the earth. Thus the despairing *Saul* said, Seek me a woman that is mistress of *ob*, i. e. can divine to me, by means of *ob*, which must denote either a spirit of divination in general, or a spirit, by which it was believed she could call up the dead.

The

moved at his presence, and the heart of Egypt shall melt in the midst of it.

of either resisting or escaping the enemies that shall attack them; as if the Almighty Being came riding upon a flying cloud, to pour down angelic troops from the lofty sky, to over-run their destined land; with such impetuosity and alarming fury shall this country be invaded, their armies dispersed, their bulwarks demolished; and their idols, unable to yield them the least succour, fall to the ground; their strength also and courage failing them.

SECT. 23.
Isa. xix. 1.

2. And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom.

Their further extreme misfortune shall be the civil broils that shall happen among them; and be carried to that degree of frenzy and madness, that fellow citizens, neighbours, and relations shall imbrue their hands in one another's blood; and behave in all respects as if the ties of nature, society, and common humanity were dissolved, and the whole community consisted of barbarians and savages.

The original signifies a *bottle*, which among the ancients was made of leather, and somewhat resembled a *bladder*, *Job. xxxix. 19*. And hence came to denote those whose belly was distended as a bottle, and who were supposed to deliver oracles from bellies, reckoned so swelled by a divine afflatus. Thus the word used by the Lxx, signifies, those who spoke with their mouth shut, so as to seem to speak out of their bellies. *Isai. xxix. 4*. Mr. Farmer on *Mir.* p. 273. 347. 479.

VOL. I.

B b

They

SECT. 24.

Isa. xix. 3.

They who have been remarkable for their profound knowledge and deep penetration, shall shew an extreme deficiency as to that wisdom and understanding, which their distressed circumstances most loudly call for: it is the certain appointment of divine providence that as the effect of their evil counsels, they should be destitute of all proper abilities to contrive for their own interest and safety, or advise for the security and welfare of the state; their incapacity and extreme folly shall be notorious in having recourse to cheats and the vilest impostors; oracles for counsel; forcerers to give muttering answers from their big swollen bellies; and prognosticators, pretending to some curious knowledge of things secret, hidden, and utterly uncertain.

4 The *Egyptians* shall be greatly distressed from the time they shall

3. And the spirit of Egypt shall fail in the midst thereof; and I will destroy the council thereof, and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

4. And the Egyptians will I give over into the hand of a

y *Lord*, in the original it is *Lords*, therefore probably to be understood of the division of *Egypt* into twelve provinces, or petty kingdoms, after the death of *Sethon*, who laid heavy exactions on the poor oppressed people. By a *fierce king*, seems meant *Psammitichus*, who subdued them all, and tyrannized over the whole land. But some understand by the *cruel Lord*, the *Assyrian* king. And by the *fierce king*, *Nebuchadnezzar* king of *Babylon*.

'Tis generally known of what consequence the overflowing of the *Nile* was to the fertility of *Egypt*; a famine was almost certain, in that year when it did not deluge the country.

a cruel y lord, and a
fierce king shall rule
over them, saith the
LORD, the LORD
of hosts.

shall be subdued, and their necks ^{SECT. 24.}
bear a yoke of bondage; their ^{Isa. xix. 4.}
governor shall use his absolute
power most barbarously; and
a tyrannical prince, having them
at his disposal, shall oppress
them without any relentings of
humanity or mercy, saith the
Supreme Ruler and Universal
Lord.

5. And the waters
shall fail from the sea,
and the river shall be
wasted and dried up.

What must farther reduce
them to great extremities, affect
their commerce, if not produce
a famine through the whole
land; there shall be a remark-
able failure of the great waters,
and the river *Nile* at so low an
ebb, as to be almost dried up.

6. And they shall
turn the rivers far a-
way, and the brook
of defence shall be
emptied and dried
up: the reeds and
flags shall wither.

Their rulers shall not be much
concerned to secure to them the
natural advantages of their coun-
try; they shall therefore divert
the seven streams of the *Nile* to
a distance from their usual wa-
ter-courses; the largest rivers
also which environed their ci-
ties and fortresses, shall be al-
most drained to dry ground;
and the reeds and flags, which
were so many ways useful and

B b 2 beneficial

Those twelve kings, referred to in the foregoing verse, are
said to have drained this river, by means of several canals, for
building two large pyramids and a labyrinth, which were after-
wards reckoned the wonder of the world; also for making that
vast lake *Moeirs* or *Meroe*, which was three thousand and six
hundred furlongs in compass, and conveying waters from the
Nile into the said lake.

SECT. 24. beneficial, for want of due moisture shall droop and wither.

Isa. xix. 7.

Particularly, the reeds which grow on the fertile banks of the rivers, of whose rind or skin they made the valuable manufacture paper; and every produce whether it was sown by nature, or planted and cultivated by art and industry, shall, throughout all parts of this once rich and plentiful country, decline, be spoiled, or utterly destroyed.

8 & 9 The fishes themselves, on this lamentable occasion, shall seem to grieve and mourn; that is, those shall be greatly affected and impoverished, who used to be principally supported from the watery regions; moreover, a most beneficial branch of traffick shall be lost, and materials wanting for making yarn and fine linen and weaving networks; the dealers therefore be in great confusion, when they receive orders that they cannot execute, or demands are made upon them, which they are not able to answer.

10 They will also be disappointed in their designs and expectations, and many of them greatly distressed and ruined, who have digged ponds and made expensive sluices to convey water

7. The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks shall wither, be driven away, and be no more.

8. The fishes also shall mourn, and all they that cast angle into the brook shall lament, and they that spread nets upon the waters shall languish.

9. Moreover, they that work in flax, and they that weave networks shall be confounded.

10. And they shall be broken in the purposes thereof, all that make sluices and ponds for fish.

ter into them, for keeping fish, ^{SECT. 24.}
which are no longer to be ^{Is. xix. 10.}
caught, when the *Nile* itself is
almost drained for other pur-
poses.

11. Surely the
princes of Zoan are
fools, the counsel of
the wise counsellors
of Pharaoh is become
brutish : how say ye
unto Pharaoh, I am
the son of the wise,
the son of ancient
kings.

The whole country will be ¹¹
reduced by their unadvised
schemes and extravagant under-
takings to such inextricable per-
plexities, that, however conceit-
ed the princely and noble direc-
tors may be of their superior
wisdom, they may truly be said
to be the most ignorant and stu-
pid ; even the advice of the
king's privy council will be al-
together void of understanding
and sound policy ; fraught with
the most fulsome adulation their
addresses to the throne ; and
their compliments to themselves
utterly void of all modesty.

12. Where are
they ? Where are
thy wise men ? and
let them tell thee
now, and let them
know what the Lord
of hosts hath purpos-
ed upon Egypt.

Where are the persons, ^{O 12}
Egyptians, endued with the ex-
traordinary abilities pretended
to ? In what instances for the
public utility do they display
them ? At this time of danger,
let the wisest of them, who boast
an insight into the darkest e-
vents of an hidden futurity, if
they are any way acquainted, as
becomes them, declare the real
situation of political affairs,
what evils and miseries the Lord
hath determined to inflict upon
your prognosticating country ;

^S_{ECT. 24.} and what expedients are most likely to prevent them, either to escape the threatened ruin, or divert the impending judgments.

^{Is.}_{xix. 12.}

- 13 Persons of the greatest eminence, who reside in the principal cities are utterly unskilled in the arts of government; the weakest politicians they very evidently are and most grossly imposed on; they have moreover by their flattering promises of peace, and idle false predictions seduced *Egypt*; and prevented the people from prosecuting any reasonable measures for their safety and welfare; from their wrong conduct, who ought to have been their firm support, the provinces, the crown, and the whole kingdom, will be the greatest sufferers.

- 14 As if a cup of some mixed and intoxicating liquor had been given them, which divested them of their reason, and disposed them to be most frantic any outrageous; such shall be the event of divine judgments upon their foolish and obstinate tempers; they shall perform the direct contrary of what they intend

13. The princes of Zoan are become fools, the princes of ^z Noph are deceived, they have also seduced *Egypt*, even they that are the stay of the tribes thereof.

14. The Lord hath mingled a perverse spirit in the midst thereof; and they have caused *Egypt* to err in every work thereof, as a drunken man staggereth in his vomit.

^z *Noph*, it is called *Moph*, *Hof.* ix. 6. Our translators render it *Memphis*, the *pyramids* were built near it, agreeable to that of the poet;

Barbara pyramidum fileat miracula Memphis.
reputed to be the same that is now called *Grand Cairo*.

tend, and while they mean the safety of the state, hasten on its ruin; they shall act as preposterously as the staggering bachanalian does, who with every fresh motion increases his giddiness, and defiles himself with the effects of his own intemperance.

SECT. 24.
If. xix. 14.

15. Neither shall there be any work for Egypt, which the head or tail, branch or rush may do.

They shall be utterly at a loss¹⁵ to conduct any affairs whatever of consequence; it is the same whether they happen to be placed in the highest department or in the lowest station, are in the vigour of youth, or stooping under the infirmities of declining age; nothing seems to be in their power, either of counsel or action, that can be of the least benefit.

16. In that day shall Egypt be like unto women: and it shall be afraid and fear, because of the shaking of the hand of the LORD of hosts, which he shaketh over it.

Further, if this effeminate¹⁶ people had resources and sufficient strength, yet they will have no heart, nor resolution to make use of them; their trembling fears and extreme horrors of mind will indicate, how sensible they are, that there is the greatest danger; that the hand of heaven is against them; and as their obstinate and inflexible ancestors, were, by means of Moses's stretched out arm, at God's command, drowned in the returning waters of the Red Sea, so will the divine threat'nings most cer-

SECT. 24. tainly be executed upon their
guilty land.

Isaxix. 17

17 The Jews also, their neighbouring nations, shall, in the reports of their conquest and miseries from the *Assyrian* army, greatly distress the *Egyptians*; who, so long as they are subdued, can have small ground of hope, that they shall escape: in relating what every one daily hears, he shall be filled with consternation and astonishment; for if his own people have so highly provoked a most just and good God, that he is determined not to spare them; what has *Egypt*, the head quarters of idolatry and superstition to apprehend, but the most heavy indignation?

18 They shall be severely punished; but when the impenitent and incorrigible are swept away with the besom of destruction, several cities of those who are reclaimed, shall learn the *Hebrew* language, embrace the *Jewish* religion, and openly profess it, as if they were all one people;

17. And the land of *Judah* shall be a terror unto *Egypt*, a every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.

18. In that day shall five cities in the land of *Egypt* speak the language of *Canaan*, and swear to the LORD of hosts: one shall be called the ^b city of destruction.

^a *Terror*, the original signifies *to move with various turns and agitations* in token of joy most commonly. 1. *Sam.* xxx. 16. but sometimes as the effect of sudden and great fear. Here it denotes the occasion of *extreme dread*, which shakes the hearts of men, and throws them into violent commotions.

^b *The city of Destruction*. The original signifies the city of the *Sun*. i. e. *Heliopolis*, where a spacious temple was erected to the honour of the *Sun*, the principal of the heathen idols.

ple; some few shall continue to ^{SECT. 19.} be idolaters longer than others, ^{1f. xix. 19} as if their obstinacy would never leave them; yet in the end, they also shall see their error, and submit to the convictions of reason in favour of the true and heavenly doctrine.

19. In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

About the same shall an altar ¹⁹ be erected in the heart of the land of *Egypt*, and inscribed to the honour of the ever-living and true God; likewise, a monument stationed in the outskirts of this country, as a memorial of some signal deliverance. or a testimony of their eternal allegiance to the same Almighty and supreme Jehovah.

20. And it shall be for a sign and for a witness unto the LORD in the land of Egypt: for they shall cry unto the Lord, because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

The pillar or monument that ²⁰ is raised, shall be generally understood to denote or attest whose peculiar people they are, as well as the *Jews*, and conformable to whose institutions, the *Egyptians* also perform their sacred exercises; the occasion of their conversion will be clearly as follows: they shall have been most heavily oppressed, and in vain implored succour of their idols; they shall offer up supplications to the God of *Israel*, and he shall relieve them, send them a saviour, who shall be able and willing to redress their grievances.

Noble

SECT. 19.

If. xix. 21

Noble and sublime ideas shall be raised in the grateful minds of the delivered *Egyptians* by his wonderful works of God's supremacy of power and all possible perfection; they shall at the same time be fully convinced, that there is none in heaven or earth, to be compared with him; they shall pay him a correspondent homage, also enter into the most solemn engagements, and strictly perform them.

22 As a parent chastises the son whom he loves, so whenever they voluntarily deviate from God's laws, he shall correct to reform them; they shall likewise, if they repent when they feel his strokes, early experience his clemency and mercy; if duly sensible of their errors and follies, they shall be persuaded in humble and penitent supplications, with amended lives to return to their duty, he will be graciously prevailed upon to redress their public grievances, and restore their peace and prosperity.

23 At the same joyful time, after long and almost continual incursions and hostilities, peace shall be established upon a firm and lasting foundation betwixt *Egypt* and *Assyria*; their interviews shall also be frequent with one another; their correspondence of

21. And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation, yea, they shall vow a vow unto the LORD and perform it.

22. And the LORD shall smite Egypt: he shall smite and heal it; and they shall return even to the LORD, and he shall be intreated of them, and shall heal them.

23. In that day shall there be a high-way out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

of an open and free commerce SECT. 19.
settled, and their intercourse of Maxix. 23
all kind offices; with servants
hired from one nation to perform
the domestic business, or manual
labours of another.

24. In that day
shall Israel be the
third with Egypt,
and with Assyria,
even a blessing in the
midst of the land.

The children of *Israel*, who ²⁴
have formerly given occasion
to their mutual animosities and
pernicious wars by interchang-
ably soliciting from each of them
assistance, shall be the happy
means of reconciling them to
one another, and cementing them
in the firmest union of recip-
rocal good affections and endea-
vours from the common interest.

25. Whom the
LORD of hosts shall
bless: saying, Blef-
sed be Egypt my peo-
ple, and Assyria the
work of my hands,
and Israel mine inhe-
ritance.

The consequence of this ²⁵
change shall be as remarkable
a difference in the titles given
and favours done each of them
by the great and blessed Jehovah;
he shall expressly declare, parties
and divisions having subsided,
I now esteem the Egyptians as
my people, and am truly dis-
posed to grant them all happiness
and prosperity that is suitable to
that eminent distinction. The
Assyrians, also the creatures of
my power, and charge of my
providence, who are converted
from idolatry to my true wor-
ship, my will is, they should
enjoy all the invaluable effects
of their present regular course of
virtuous obedience; and as to
the

SECT. 24. the children of *Israel*, who have
 so long bore my name, and been
 If. xix. 25 my peculiar people, I shall al-
 ways express a more than ordi-
 nary regard as a kind of inheri-
 tance.

Tartan dispatched by Largon king of Assyria to lay siege to Ashdod. The prophet authorised to declare the captivity of Egypt and Ethiopia. The children of Israel, in consequence, blamed for reposing confidence in them, rather than in the name and infinite perfection of the Everliving God.

CHAP. XX. SECT. XXV.

SECT. 23.

ISA. XX. I.

Ifa. xx. I.

ABOUT the time that va-
 rious evils and calamities
 were foretold to happen to the
Egyptians and *Ethiopians*; the
 prophet receives some particular
 directions as to his behaviour,
 when they should befall them;
 and when *Tartan* with some de-
 tached troops, should be sent to
 besiege *Ashdod*, and take that
 strong city; he had moreover,
 express orders from the *Almighty*,
 saying, Unbind and put off
 thy outward prophetic robe, or
 rough

ISA. XX. I.

IN the year that
Tartan came unto
Ashdod [when *Sargon*
 the king of *Assyria*
 sent him] and fought
 against *Ashdod* and
 took it.

2. At the same
 time spake the *LORD*
 by *Isaiah*, the son of
Amoz, saying, Go,
 and loose the sack-
 cloth from off thy
 loins, and put off thy
 shoe from thy foot:
 and he did so, walk-
 ing ^c naked and bare-
 foot.

^c *Naked and barefoot* signify only to have a part of the body uncovered, to be without a gown or upper garment, conformably to the custom of the *Eastern* people; also of the *Romans*,
 who,

rough and hairy garment; likewise, thy shoe from thy foot: he accordingly did this, and walked up and down in some short close coat, or mean and battered apparel, barefooted, in order to be observed, and to intimate to the people the distresses that were coming upon them; also, to excite their curiosity to make further enquiry, as to the circumstances.

3. And the LORD said, like as my servant *Isaiah* hath walked naked and barefoot three years for a sign and wonder upon Egypt, and upon Ethiopia.

4. So shall the king of Assyria lead away the Egyptians prisoners; and the Ethiopians captives, young and old, naked and barefoot,

They were early satisfied on 3 & 4 this head, and the LORD declared, my servant *Isaiah* hath in this unusual garb, for three years successively, perambulated the streets of the city *Jerusalem*, to prefigure some affecting futurities, and impress on the minds of the inhabitants, a deep sense of the miseries, that shall happen to the *Egyptians* and *Ethiopians*,

who, when they went abroad, or made any public appearance, wore a long upper garment called in Latin *toga*. The *Greeks* also understood the words in this sense. 1 *Sam.* xix. 24. *Mic.* i. 8. *John* xxi. 7. 2 *Sam.* vi. 20.

4 *Sign and wonder*, the original *Hebrew* like the correspondent *Greek* words, though referred to miraculous works, yet very frequently bear a different application. *Oth* denotes any mark or token, *Gen.* xvii. 11. *Exod.* xii. 13. *Ezek.* xx. 12, 20. In like manner *semeion* *Matt.* xxvi. 48. *Luke* ii. 12. *Rom.* iv. 11. 2 *Thess.* iii. 17. *Mopheth* does not signify a miracle. *Psal.* lxx. 7. *Ezek.* xii. 6. *Isai.* xx. 3. nor *teros* in the same passages of the lxx. They are both referred to such things as point out or pre-signify future events. 1 *Kings* xiii. 3. *Isai.* viii. 18. xx. 30. *Ezek.* xii. 6. 11. xxiv. 24. 27. So are the *Greek* words, *Luke* xxi. 11. 25. *Acts* ii. 19. Mr. Farmer on *Miracles*, p. 292. with a note of his in the same place.

SECT. 2. *5* *pians*, on whom they have too much relied: the king of *Assyria*

Isa. xx. 2. shall carry them both into a state of captivity, without shewing the least respect to age or sex, rank or fortune, and in such wretched attire as is hardly sufficient to hide their shame, or cover their nakedness.

5 Whatever nation, whether *Jews* or others, have raised great expectations from a confederacy with the vanquished and enslaved people of these subdued countries, shall be struck with terror and filled full of confusion, seeing in their shuddering and inglorious persons and examples, after what manner they may expect to be dealt with, if the *Assyrians* should prevail over them and once become their masters.

6 And being thus witnesses of the deplorable fate of those on whose aid we depended, the inhabitants of this country shall say, If the *Assyrians* have made an easy conquest of those mighty nations on whose numbers and strength we thought we might safely rely, where shall we ground hope

barefoot, even with their buttocks uncovered, to the shame of Egypt.

5. And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

6. And the inhabitants of this *e* ile shall say in that day, Behold such is our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

e *Isle*, so called, probably, not because it was surrounded with water, but because it bordered on the *sea-coasts*. Any large concourse of waters was formerly termed *sea*: and that a *wilderness*; or *desart*, not which was over-run with briars and thorns, and lay uncultivated, but free from hills or mountains.

Whirlwinds of the south, the same expression occurs Zech. ix. 14. Job xxxviii. 9.

hopes that our own case will be ^{SECT. 25.}
different, or that we shall any ^{Isa. xx. 6.}
way escape their fury and in-
humanity?

CHAP. XXI. SECT. XXVI.

Destruction of Babylon foretold, and in striking language represented. Prophecy against the inhabitants of Damah, not improbably the Edomites. Also of Arabia from an invasion of the Assyrians.

ISA. xxi. 1.

THE burden of the desert of the sea. As whirlwinds in the south pass through, so it cometh from the desert, from a terrible land.

ISA. xxi. 1.

I NOW proceed in the spirit ^{SECT. 26.}
of prophecy to relate the ^{Isa. xxii. 1.}
heavy judgments that are to be-
fal *Babylon*, situated on a wide
extended plain, like a wilderness
of sea; whose monarchy is a
most enlarged one, its wealth
immense, and its people most
avaricious, turbulent, and full
of ambition; yet it shall be laid
waste as a most inhospitable and
barren desert; as a sudden and
unexpected whirlwind in a south-
ern climate, it rages with the ut-
most impetuosity and violence,
and bears down all before it; so
shall the grievous calamity I am
foretelling light upon *Babylon*,
proceeding from the countries
of *Media* and *Persia*, the nor-
thern parts whereof are waste
and mountainous, and inhabited
by a most fierce and savage
people

SECT. 26. people, that will strike terror
 like a furious tempest or over-
 whelming hurricane into the
 hearts of the *Babylonians*.

Most serious and alarming is the vision or prediction discovered to me, and that I am charged to declare, there is abundant reason why the *Chaldeans* should be involved in the greatest distresses; they have dealt most treacherously and cruelly; they have plundered, without the least pretence to right, or relentings of humanity or mercy, God's peculiar people, when they had them in their power: march boldly on therefore, O *Persian*, born in the province of *Elam*; lay siege, O *Mede*, to this destined city; there is a compleat end come to all the miseries, groans, and tears she hath occasioned; the children of *Israel* shall no longer mourn under her servitude and oppression.

Though they have used my countrymen with an extreme barbarity, yet being fellow-creatures, I cannot but be sensibly affected with only a distant prospect of the tragical scenes that shall befall them; how bitterly they shall lament, and with what unfelt anguish bewail themselves, when the *Medes* and *Persians* have surpris'd and

2. A grievous vision is declared unto me, the treacherous dealer dealeth treacherously, and the spoiler spoileth: Go up, O *Elam*; besiege O *Media*; all the fighting thereof have I made to cease.

3. Therefore are my loins filled with pain, pangs have taken hold upon me, as the pangs of a woman that travaileth. I was bowed down at the hearing of it, I was dismayed at the seeing of it.

f B
 Belsa
 wall,
 of his
 and bl
 Vo

4. My heart panted, & fearfulness affrighted me : the night of my pleasure hath he turned into fear unto me.

and sacked their city ; with what throbbing pains, and how bowed down, as a woman that travelth is in her extremity, when rumours are flying abroad that the enemy is in full march to attack them ; in still greater consternation of tumultuous thoughts, when the town is surrounded ; and with what inexpressible terror and horror filled, when the soldiery is with the utmost fury breaking in upon them, levelling their walls, and forcing their houses ; especially as this distraction shall be enhanced by happening at a time of festivity, or in the night, the usual season of a secure repose and refreshing slumbers.

SECT. 26.

Ifa. xxi. 4

5. Prepare the table, watch in the watch-tower, eat, drink : arise ye princes, and anoint the shield.

O ye devoted *Babylonians*, lulled into perfect security, you may be indulging in a most plentiful and splendid entertainment ; not doubting the diligence of your watch in their duty ; and their giving timely notice, if they shall observe any danger ; therefore, you may eat, drink, and be merry ; nevertheless, your mirth and festivity will soon be deafened, O ye fu-

f *Fearfulness*, &c. is very probably referred to the person of *Belshazzar* ; and his hearing and seeing the hand writing on the wall, with the interpretation recorded in *Dan. v. 6.* *The night of his pleasure* to his feasting with his princes and concubines, and blaspheming the God of *Israel*.

VOL. I.

C c

pine

SECT. 26. pine princes, with the alarming
cry, that this is no time for re-
ls. xxi. 5. vels, but for engaging the ene-
my in battle; he is entering
your city, therefore you must
now or never stand to your arms
and give proofs of your cou-
rage.

6 My prophetic vision was most
circumstantial and particular,
the Almighty enjoined me to
station a watchman in an high
tower, who from time to time
should most punctually inform
me of every thing he could dis-
cover that was material.

7 The same observer related,
that he could from his eminence
clearly discern a chariot drawn
by horses, whereupon two men
rode to guide it, besides those
who sat in it; two others, also,
one drawn by asses, the other by
camels; with a multitude to ac-
company them; doubtless, the
army of the *Medes* and *Persians*,
which was in full march, under
the command of *Cyrus* and *Da-
rius*, in order to invade the *Ba-
bylonish* empire, and first attack
its strongest city; the said centi-
nel gave diligent attention to be
acquainted, and shewed an ex-
treme solicitude to afford those
who appointed him, in every res-
pect the speediest and best intel-
ligence.

6. For thus hath
the LORD said unto
me, Go set a watch-
man, let him declare
what he seeth.

7. And he saw a
chariot with a couple
of horsemen, a cha-
riot of asses, and a
chariot of camels;
and he hearkened di-
ligently with much
heed.

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Xer-
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8. And he cried, a lion: My lord, I stand continually upon the watch-tower in the day time and I am set in my ward whole nights.

9. And behold, here cometh a chariot of men, with a couple of horsemen: and he answered and said, ⁸ Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.

10. O my threshing and the corn of my floor; that which I have heard of the LORD of hosts, the God

In the nearer approach of this ^{SECT. 26.} mighty force, he himself seemed terrified; and to arouse the ^{II. xxi. 8.} *Babylonians* to a sense of their danger, raised his voice to the loudest pitch, even roared like a lion, and declared as follows: I am not wanting, either day or night, as to a most constant and vigilant attention to my office and duty; no one can justly blame me for indolence or negligence. Know then, that a chariot of men, with a couple of horsemen, come nearer and nearer; most plainly do I perceive that they are now not far from the city; moreover, you may be certain of it, for the most high God hath proclaimed the downfall and utter ruin of *Babylon*; it shall also be sudden, and the enemy at one and the same time shall triumph over her people and her graven images, which shall be entirely demolished.

O my dear countrymen, who ¹⁰ as corn is threshed, have frequently been very roughly handled by this wicked and tyrannical

C c 2

⁸ *Babylon*, &c. This prophecy with several others of *Jeremiah's* l. 2. li. 44, 47. 52. are supposed to be accomplished by *Xerxes's* pillaging and destroying all the heathen temples at *Babylon* in his return from *Greece*, out of his fiery zeal for the honour of the *Magian* religion and his aversion to the *Sabeans*, who worshiped God by images, which the *Magians* had in the utmost detestation.

SECT. 26.

Is. xxi. 10.

rannical nation, and who at this time for your sins lie under the correcting hand of divine providence, in a tedious captivity by their means; raise up your drooping heads, your redemption draws nigh; and what the Great and Blessed God hath revealed have I discovered, neither shall one tittle fail that shall not in due time be accomplished.

11 & 12

To preserve in the minds of the *Israelites*, amidst all the changes and revolutions of states, an impressible sense of their sole dependance on divine providence; a prophecy follows of a very affecting nature, relative to the country of *Dumah* in *Arabia*. The *Idumeans* who inhabited *Seir* used frequently to repeat their enquiries of the watchman, stationed on an eminence to give intelligence; what observations have you made? what have you discovered during this night of danger, of the enemy's designs? are there any hopes that our darkness of cares and griefs is likely soon to issue in the return of day-light and prosperity? To whom the watchman shall answer seriously, the morning begins to dawn, but without any prospect of relief or consolation; the night will speedily

God of Israel have I declared unto you.

11. The burden of *Dumah*: he called to me out of *Seir*, Watchman, what of the night? Watchman, what of the night?

12. The watchman said, the morning cometh, and also the night if ye will enquire, enquire ye: return, come.

14.
of the
broug

h 1
signif
xiv, 2

speedily succeed it, but nothing SECT. 25.
appears but distress and misery. If. xxi. 11.
If ye will enquire to any purpose, let it be how to be reconciled to the will and law of the Almighty; to return unto him in an unfeigned and effectual repentance, and become united in homage and obedience with his people and servants.

13. The burden
h upon Arabia. In
the forest in Arabia
shall ye lodge, O ye
travelling companies
of Dedanim.

That the peculiar people may ¹³
be further satisfied, that all nations and kindred are subject to the government of an universal providence, protected when they are righteous, and punished when wicked and ripe for destruction; the prophet in the sequel foretels the vindictive evils that should be executed upon *Arabia*. O ye descendants from *Dedanim*, who travel in great companies for the sake of traffick and commerce, you shall be laid under the disagreeable necessity of forsaking your garisoned towns, and fleeing into woods and forests, dens and caves, for safety from the ravaging *Affyrians* who shall invade your country.

14. The inhabitants
of the land of Tema
brought water to him
that

You shall be truly reduced to ¹⁴
an extremity of distress; and
C c 3 must

h Upon, the *Hebrew* Particle *Beth* is observed frequently to signify *against*, and so our translators have rendered it *Exod.* xiv. 25. xx. 16. *Numb.* xii. 1. xxiii. 28.

SECT. 26.

Is. xxi. 14.

must even want common sustenance, unless your countrymen of *Tema*, who abound not in superfluities, out of meer pity and humanity, relieve you in your precipitate flight, if they are not exceeding ready to furnish you with bread and water you will soon perish of hunger and thirst.

15 This way-faring people shall not have fled through any groundless fears or false alarms, but from visible imminent danger; even from the dread of military men, armed with swords, flaming drawn swords, bent bows, and all the rage and horror of war and bloodshed.

16 & 17 That the prophet hath foretold nothing but what the Lord hath signified, therefore shall unquestionably be accomplished, the precise time is also ascertained, viz. that within one year from the date of this prediction, as an hireling will not continue a day longer with his master than the expiration of his term of service, and the flower of the *Kedarenes* shall be cut off, and their numbers greatly reduced by a terrible slaughter of those who remain; very few shall be found of that warlike nation than can handle the bow, or are fit for bearing arms; for the

that was thirsty, they prevented with their bread him that fled.

15. for they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

16. For thus hath the LORD said unto me, Within a year, according to the years of an hireling, and all the glory of *Kedar* shall fail.

17. And the residue of the number of archers, the mighty men of the children of *Kedar* shall be diminished; for the LORD God of *Israel* hath spoken it.

the Lord God of *Israel* hath expressly declared this.

SECT. 26

If. xxi. 17.

CHAP. XXII. SECT. XXVII.

Prophecy of judgments that were to befall Jerusalem and the land of Judea. Representation of their extreme distress. Their numbers, yet their great consternation. The sudden flight of their princes and captains. They only exposed themselves in any efforts for their defence. Invitation to repentance, in order to avert public calamity. This and other divine menaces derided, therefore, they would fall with doubled weight. 1.—15.

ISA. xxii. 1.

THE burden of the valley of vision, what aileth thee now, that thou art wholly gone up to the house tops?

ISA. xxii. 1.

SECT. 27.

If. xxii. 1.

THE most signal and distinguishing advantages and privileges are not always duly improved; the prophet therefore foretels very heavy judgments that were to happen to that people amongst whom God's temple stood, and who had been favoured with so many visions and revelations. What is the reason, O inhabitants of *Jerusalem*, that instead of arming as usual in such emergencies, your courage fails, and you are fled to the house-tops?

C c 4

The

Burden, this prophecy does not seem fully accomplished in the invasion by *Senacherib*, therefore may probably denote that, and also the utter subversion of the *Jewish* state, destruction of the city and captivity of the people by *Nebuchadnezzar*.

SECT. 27.
Is. xxii. 2.

The change is most astonishing, that you, who were so populous and full of commotion upon business or pleasure; tumultuous also and clamorous, joyful, fearless, courageous, should become incapable of sober wise counsel, and resolute, vigorous action; your slain men have not fallen, as might happen to the bravest, by the sword of the enemy, in the uncertain event of war, but as overcome with fears, and thunderstruck with terror and amazement.

3 Your princes and leaders, whom no danger for your support and defence should affright, have basely deserted you, and are fled from mere timidity and cowardice: they are quick pursued, over-taken, and bound by the archers to go into captivity; all that are found in your city, and from different parts have taken refuge within your walls, shall in like manner be loaded with chains.

4 I could not but bitterly condole this universal appearance of horror and distraction; and request that I might not be interrupted; the occasion is really shocking: I must with cries and tears lament the dismal state of my dear country-men; I am greatly afflicted, as a most affectionate

2. Thou that art full of fires, a tumultuous city, a joyous city: thy slain men are not slain with the sword, nor dead in battle.

3. All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, which have fled from far.

4. Therefore said I, look a way from me, I will weep bitterly, labour not to comfort me; because of the spoiling of the daughter of my people.

fectionate daughter for her indulgent father: administer no consolation, there is no room, the case is desperate, the ruin ir-
retrievable.

SECT. 27.
If. xxii. 4.

5. For *it is* a day of trouble, and of treading down, and of perplexity by the LORD GOD of hosts in the valley of vision, of breaking down the walls, and of crying to the mountains.

The season is truly in all public respects a most calamitous one: hark! how the enemy is shouting for victory, and storming the city; see! how they trample under foot the walls of houses; and the wretched inhabitants, having incensed the Almighty, and perverted his favours caused him to withdraw his protection, run about the streets, where plunder, massacres and murder reign, in all the horrors of despair; flee to the hills, wish them to fall on and hide them; raise up loud and most lamentable shrieks and cries that reach to, and re-echo from the mountains.

6. And Elam bore the quiver, with chariots of men and horsemen, and Kir uncovered the shield

They might be reasonably apprehensive, from only natural causes, of the fatal effects of this most formidable expedition; the active part of the adversary is the most accomplished in all military abilities; the cavalry consists of *Persians* from *Elam*, who are famed for their skill
in

k Shield, in times of peace *shields* were usually wrapt up to preserve them from rusting; and uncovered on the day of battle, so as to glitter in the sun.

SECT. 27. in archery, and for troops of
 H. xxii. 6. horsemen that accompany the
 chariots; the infantry of *Medes*
 from *Kir*, renowned for their
 dexterity in fighting with sword
 and target.

7 & 8 O thou privileged, pleasant,
 and happy place, hadst thou
 known thy happiness, how dis-
 mally wilt thou be changed! thy
 fertile and most delightful vales,
 oliveyards and vineyards, gar-
 dens and orchards, shall be o-
 verspread with chariots for
 blocking up thy city; and the
 horsemen stationed there for put-
 ting themselves in readiness for
 a direct assault on thy gates.
 And it will be very evident
 what *Judah* regarded as his last
 resource, and hastened to as his
 chief confidence to preserve or
 deliver him from this threaten-
 ing calamity. Instead of deter-
 mining your utmost attention,
 with repentance and purposes of
 future obedience, to the Su-
 preme Jehovah to help you,
 your thoughts will be employed
 and your trust fixed on your
 armory, grand magazine, and
 house of the forest built by
 king *Solomon*.

9 The Eternal and Almighty
 Being ought to be principally
 depended on; and as common
 prudence directed, you might
 have

7. and it shall
 come to pass that
 thy choicest valleys
 shall be full of chari-
 ots, and the horse-
 men shall set them-
 selves in array at the
 gate.

8. And he disco-
 vered the covering
 of Judah, and thou
 didst look in that
 day to the armour of
 the house of the
 forest.

9. Ye have seen
 also the breaches of
 the city of David,
 that they are many:
 and ye gathered to-
 gether the waters of
 the lower pool.

prepared in other respects for SECT. 27.
 your security; the latter of these 1f. xxii. 9.
 you have done; and upon receiving intelligence of the march of your enemy, taken careful surveys of the out-works, to repair the breaches in the walls of the inner city; further, that they may not be supplied with water, nor you distressed for the want of that useful element; you have collected into one reservoir, all that the lowest pool contained.

10. And ye have numbred the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

That in case of a siege, there ¹⁰ may be a sufficient quantity of provisions, and that you may know what numbers there are able to bear arms, and what that would be useless, you have very prudently taken a register of the several families in your city; you have also wisely pulled down the houses in the suburbs that were ready to fall, or that might afford shelter to the enemy, with the materials thereof to strengthen or repair the city walls.

11. Ye made also a ditch between the two walls, for the water of the old pool; but ye have not looked unto the maker thereof, neither had respect to him that fashioned it long ago.

You have moreover acted discreetly, in making a pond or receptacle betwixt the two walls for securing to your own use the water of the old or upper pool; that which was infinitely more important, you have too much neglected; and what would have secured you effectually against all imaginable danger; your thoughts

SECT. 27. ^{Is. xxii. 11} thoughts have been intent and busy upon external measures, but you have forgotten him, who alone can succeed them; and who constituted your city and temple an habitation for his holiness; neither expressed a becoming regard for him, who by the kind dispositions of his providence long ago, raised you to a very high degree of pre-eminence and splendour.

12 & 13 The calamitous state of the *Jewish* public affairs at that time suggested very serious reflections and considerations; the LORD by his prophet, had also warned them of impending judgments; and most affectionately exhorted to avert them, by a speedy and effectual repentance. Fasts had been appointed, that they might express in the strongest terms, a most passionate concern for their former miscarriages, shed tears, shave their heads, and put on sackcloth, omitting no tokens that might shew contrition, and confirm their purposes of a future reformation; but they act the very reverse, and devote themselves entirely to mirth and festivity. In so many words declaring, Life is short and utterly precarious; death is often sudden and unexpected: let us therefore, before we are called to leave this world, make the most of its

12. And in that day did the LORD GOD of hosts call to weeping and to mourning, and to baldness, and to girding with sackcloth.

13. And behold Joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink for to-morrow we shall die.

its uncertain advantages, and if, SECT. 27.
as the holy man hath foretold, Is. xxii. 13
the enemy may probably destroy
us all to-morrow; let us render
to day all that is possible, com-
fortable and chearful.

14. And it was
revealed in mine
ears by the LORD
of hosts, surely this
iniquity shall not be
purged from you,
till ye die, saith the
LORD GOD of hosts.

An unpardonable temerity¹⁴
and incorrigible wickedness ap-
pear, in thus making a mock of
sin, and scoffing at the most so-
lemn threatnings; therefore, I
am fully assured, by the Lord
of hosts shall not be atoned, but
shall in the issue be fatal; and
vengeance quick pursue the guilty
to the end of their days: this
dreadful doom a most righteous
God hath pronounced, and it
shall certainly be executed.

C H A P. XXII. S E C T. XXVIII.

Shebna the treasurer threatened; his ambition and lofty sepulchre: notwithstanding a sumptuous monument to perpetuate the memory of his greatness, he was to be carried into captivity in a foreign country. He was shortly to be deposed, and Eliakim to succeed him, who would do honour to his prince, important service to his country, and protect his friends and relations.
15. to the end.

ISA. xxii. 15 & 16.

SECT. 28.

Isa. xxiii.

15 & 16

HAVING dispatched several predictions, respecting the public state of *Judah* and *Jerusalem*. I shall now relate an awful message I am charged with, touching a private person, but placed in one of the highest offices; concerning whom, the great and mighty God, hath commanded me as follows: with all imaginable freedom do thou visit the exalted wicked man *Shebna*, who is Lord high steward of the kings household, and ask him seriously, what possession, kindred, or connection hast thou in the land of *Judea*, that thou art providing for thy remains, so permanent

ISA. xxii. 15.

THUS saith the LORD of hosts, Go get thee unto this ¹ treasurer, even unto *Shebna*, which is over the house, and say, What hast thou here? and whom hast thou here? that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock?

¹ *Treasurer*, &c. in the original signifies a *magazine*, *store-house*, or *city*, where provisions are laid up; denotes the person who *presides over manages*, and *dispenses* them; directing what in point of quality or quantity shall be laid in, and what taken out and used.

permanent a residence and magnificent tomb? what noble family, or royal lineage art thou sprung from, that thou art certain to live and die in *Jerusalem*, and not be removed from thy slippery situation; nor, as is foretold of the whole nation, be carried into captivity: erecting stately palaces and princely monuments, by no means became persons upon such precarious foundations.

SECT. 28.

Isa. xxiii.

16

17. Behold, the LORD will carry thee away with a mighty captivity, and will surely cover thee.

Little art thou apprized, vain man! what unsteady fluctuating things all human honours are; and how sported with, the extravagant designs of ambitious mortals, by an all-ruling Providence! thy fond hopes are flattering thee, that thy mountain stands strong, but the Almighty will undeceive and shortly dispatch thee, as a most despicable and miserable slave, into some obscure part of a foreign land; where thou shalt live and die neglected and forgotten, or receive a capital sentence, and be buried with contempt and insult.

18. He will surely violently turn and toss thee, like a ball into a large country, there shalt thou die, and there the chariots of thy glory shall be the shame of thy lord's house.

Thou shalt be driven within the spacious dominions of some mighty monarch, from one restless and unsettled state to another: like a tennis-ball, thrown by a strong arm, with the greatest force, on a wide extended plain,

SECT. 28.

Isa. xxiii.

18

plain, there is nothing to retard its motion, but it flies with impetuosity to a considerable distance; so shall thou be tossed from place to place, till at length thou shalt resign thy breath, not at Jerusalem, but in a strange land; and all thy former pomp and pride only redound to the dishonour of thy Lord and master, who was so weak as to bestow his distinguishing favours upon a most undeserving and worthless object.

19, 20, &

21

From the partiality of thy prince, thou mayest esteem thyself firmly established in thy present department, yet it is the will of the sovereign Lord, that as the first step to thy downfall, thou shall be degraded from it to a lower station; and at the same time that thou resignest, shall *Eliakim*, the son of *Hilkiah* be promoted, and distinguished with the robes, which are peculiar to persons in that exalted office; the administration shall be vested in his hands, and he shall prove himself deserving of a station of the highest rank and character; he shall on all occasions shew the genuine spirit of true patriotism, that the honour of his prince, and welfare of his country are inseparable, and exquisitely dear to him; and he shall

19. And I will drive thee from thy station, and from thy state shall he pull thee down.

20. And it shall come to pass in that day, that I will call my servant *Eliakim* the son of *Hilkiah*.

21. And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand, and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

shall be continually growing in SECT. 28.
their confidence, esteem, and Is. xxii. 21
affection.

22. And the key
of the house of Da-
vid will I lay upon
his shoulder, so he
shall open and none
shall shut; and he
shall shut, and none
shall open.

The king only shall be above²²
him in authority, for managing
the most weighty affairs of state;
and at his pleasure, conformably
to the dictates of wisdom, di-
recting all the political engines
in the glittering circle of the
Israelitish court; nothing shall
be done in the government
without his advice, nothing
that is contradictory to his in-
structions.

23. And I will
fasten him as a nail
in a sure place; and
he shall be for a glo-
rious throne to his
father's house.

Acting invariably, as is equal²³
and merciful, he shall not be
so liable as *Shebna* was to be dis-
placed; as a nail by which
something is immoveably fixed
in a wall or post, so firmly will
I establish him in the royal fa-
vour: owing to his influence,
his family and all his kindred
shall live in affluence and splen-
dour, like so many petty princes.

24. And they shall
hang on him all the
glory of his father's
house, the offspring
and the issue, all ves-
sels of small quanti-
ty; from the vessels
of cups, even to all
the vessels of flagons.

His friends and relatives with²⁴
their families shall depend upon
him for employments and emo-
luments; to his favour and in-
terest shall they owe whatever
places of honour and profit
they enjoy; neither shall he
promote those only who are res-
pectable and honourable, but
make suitable provision for those
of a lower order, and in a mean-

SECT. 28. ^{er} condition, whence by a prudent and regular industry they ^{If. xxii. 24} may raise themselves.

25 At the same time, saith the great and all-discerning Deity, that *Eliakim* is thus highly exalted and immoveably fixed, shall *Shebna*, who, like a nail in a sure place, was seated on the bosom of the king, and on whom the weight of government devolved, shall be deprived of his lord's confidence, and see at once all that numerous train of court favourites and flatterers, that raised expectation from his influence and importance, desert him, or fall with him as leaves in autumn, and all their hopes perish.

25. In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed; and be cut and fall; and the burden that *was* upon it shall be cut off, for the Lord hath spoken it.

C H A P. XXIII. S E C T. XXIX.

The ruin denounced of the mercantile and wealthy city Tyre. Its enormous pride and luxury. Its desolation to continue twenty years. Afterwards to recover its former greatness and splendour; and with its wealth and power answer useful and beneficial purposes for God's glory.

ISA. xxiii. 1.

THE burden of Tyre. Howl ye ships of Tarshish, for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.

ISA. xxiii. 1.

IN the course of my predictions, as instructed by the ^{SECT. 29.} Almighty, I shall now, ^{Isa. xxiii.} intimates the prophet, proceed to¹ discover events of a very interesting and serious nature, respecting the city Tyre. O ye mariners, whose vessels are laden with wares from Tarshish to this late grand mart, lament your great misfortune, for your trading thither is no more; your merchandise left there is sunk and lost, and the town itself laid in ruins; its houses that used to entertain strangers are demolished, and its harbour blocked up or destroyed; as you must have heard on the road, from the people of Chittim,

D d 2

^k This prophecy does not seem so probably to have been accomplished by the *Assyrians*, nor by *Alexander the great*, as by *Nebuchadnezzar king of Babylon*. See Ezek. xxvi. 2. Joel. iii 4.

SECT. 29. *tim*, who are well acquainted
with the rueful story.

Isa. xxiii.

2

Far from ever boasting, O ye seafaring inhabitants of this rich and populous island, of immense opulence and invincible strength, be silent, ashamed and confounded; you whom *Zidonian* merchants have furnished from beyond the sea with all the most profitable branches of foreign and domestic commerce.

3 And by means of your navigation over the ocean have imported the produce of *Sibor*, with various fruits, corn and flax, which *Egypt* in plenty yielded; the rich crops on the fertile banks of the river *Nile* supported and maintained her as to provisions of all kinds, in affluence and splendour; and people of all nations resorted to her as their grand mart for carrying on a most extensive and beneficial trade.

4 Be thou, O *Zidon* the mother of *Tyre*, in the utmost disorder and confusion, for thy disappointment must be truly great and vexatious of any succour or advantage from thy colony, which proves utterly unable to preserve and defend itself; and soon after it may expect to fall into the same desolation: the maritime power of the greatest

2. Be still, ye inhabitants of the isle, thou whom the merchants of *Zidon* that pass over the sea have replenished.

3. And by great waters the seed of *Sihor*, the harvest of the river is her revenue, and she is a mart of nations.

4. Be thou ashamed, O *Zidon*! for the sea hath spoken, even the strength of the sea, saying, I travel not, nor bring forth children, neither do I nourish up young men, nor bring up virgins.

est strength, which was built on SECT. 29.
 a rock, surrounded with water, Isa. xxiii.
 and commanded the sea, hath
 as follows declared, I am be-
 reaved, as if I had never had
 any, of mine offspring; as to
 any relief or assistance from
 sons and daughters, it is the
 same with me, as if none had
 been delivered from my womb,
 or hung at my breast, engaged
 my tender care, and as they
 grew up been instructed in li-
 beral arts, or strengthened with
 manly exercises.

5. As at the report
 concerning Egypt, so
 shall they be forely
 pained at the report
 of Tyre.

Not less alarmed and perplexed
 shall the neighbouring nations
 be at the intelligence of the ter-
 rible fate of Tyre, than they
 were in ancient times with the
 overthrow of the Egyptians in

D d 3 the

a Report of Tyre. Nebuchadnezzar in the 21st year of his
 reign, according to the Jewish account, which was the 19th ac-
 cording to the Babylonish, and the 2d. from the destruction of
 Jerusalem, came again into Syria, and laid siege to Tyre, Ithobal
 being the king of that city, which found him hard work for 13
 years together, it being so long before he could make himself
 master of the place; for it was a strong and wealthy city, which
 had never as yet submitted to any foreign empire, and was in
 great fame in those days for its traffick and merchandise, where-
 by several of its inhabitants had made themselves as great as
 princes in riches and splendour. It was built by the Zidonians
 240 years before the building of the temple of Solomon at Jeru-
 salem; for Zidon being then conquered and taken by the Phi-
 listines of Askalon, many of the inhabitants escaping them in their
 ships, built Tyre, and it was called by the prophet, the daugh-
 ter of Zidon, but it soon out-grew its mother in largeness, riches
 and power, and was thereby enabled to withstand the power
 of this mighty king, to whom all the east had then submitted.

Prid. Conn. v. 1. p. 88.

SECT. 29. the *Red Sea*, or than they here-
 after shall be in hearing of their
 Ifa. xxiii. destruction by the *Chaldeans*.

6 If it be in your power, do you, as most prudent, remove your families and effects to *Tarshish*; where, if you renew not your commerce with your old correspondents, you may yet expect an hospitable reception and entertainment: O ye *Tyrrians*, inhabitants of this now, alas! desolate island, mourn and most bitterly lament your hard fate.

7 O ye gay and vain people, is all your delicacy, splendour, and pleasure come to this? you boasted of a very early antiquity, and a long series of uninterrupted prosperity, was your city therefore liable to no danger? Alas, you who travelled the land in pompous carriages, or sailed the ocean in stately ships, shall be reduced to wander on foot, as fugitives from or vassals to your enemies, in foreign lands.

8 & 9 Such an event may be reckoned truly extraordinary and unthought of before it happened, what causes that are adequate to it can be assigned? What enterprizing man would form a plan for surprizing such a city, or have hardiness enough

6. Pass ye over to *Tarshish*, howl ye inhabitants of the isle.

7. Is this your joyous city, whose antiquity is of ancient days? her own feet shall carry her a far off to sojourn.

8, Who hath taken this counsel against *Tyre*, the crowning city whose merchants are princes, whose traffickers are the honourable of the earth?

9. The LORD of hosts hath purposed it,

la
da
thi
mo

out
sea,
king
hath
mand
merc
destr
holds

it, to stain the pride
of all glory, and to
bring into contempt
all the honourable of
the earth.

nough to execute it? that a-
dorns her merchants with such
wealth and magnificence, that
they live in as much affluence,
and appear in as much state as
nobles or princes? Wonder
not at this! if none of human
race can vye with them, the
Lord of hosts with infinite ease
can undertake to reduce them;
and it is owing to his determi-
nation, that they are utterly de-
graded; their boundless arro-
gance abased; and it clearly
shewed, how poor and despicable
the greatest lords of this world
are, when they come to contend
with him.

SECT. 29.
Isa. xxiii.

10. Pass through
land as a river, O
daughter of Thar-
shish: there is no
more strength.

This being the real state of¹⁰
the case, and the ruin therefore
unavoidable, be admonished, O
ye mariners and merchants be-
longing to Tarshish, expect no
succour for Tyre, but make the
utmost haste out of her; and a-
void all delays, like a river de-
scending with the utmost rapi-
dity, to transport yourselves to
your native country; she has
no resources, but is utterly un-
able to defend herself.

11. He stretched
out his hand over the
sea, he shook the
kingdoms; the Lord
hath given a com-
mandment against the
merchant city, to
destroy the strong
holds thereof.

'Tis absolutely impossible for¹¹
any power on earth to rescue
her from destruction, for the
Almighty and Supreme Be-
ing hath stretched out his arm
over the islands of the sea, with

SECT. 29. a premeditated stroke to smite
and utterly overthrow them :

Isa. xxiii.

II

Tyre and *Zidon* with the parts adjacent are laid in ruins, by the enemies he hath dispatched against them ; they have a divine warrant for her destruction, therefore whatever she would confide in must necessarily fail her.

- 12 He hath expressly declared to the *Zidonians*, O ye people who have so long indulged in ease and pleasure, and never yet submitted to the iron hand of tyrannical oppression, you shall now, with all your affluence, beauty, and delicacy, be subdued, and suffer extremely, as well as your neighbours the *Tyrians*, from an hostile force ; nor shall you very soon, if ever, be restored to your state of wealth and power, dignity and glory. Arise immediately, and make the utmost haste for shelter to *Chittim* ; alas ! you will not be long arrived thither, before you are pursued and overtaken by the rapacious enemy.

- 13 That so ancient and powerful and at present so prosperous and flourishing a city should be conquered, may seem to you impossible ; to convince you of your mistaken vain confidence, you

12. And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of *Zidon* : arise, pass over to *Chittim*, there also shalt thou have no rest.

13. Behold, the land of the Chaldeans, this people was not till the Assyrian founded it for them that dwell in the wilderness : they set up the towers thereof, they

they raised up the
palaces thereof; and
he brought it to ruin.

you need only to recollect what SECT. 29.
has happened to other commu- Isa. xxiii.
nities; particularly, to the *Assyrian* nation, who could boast
an earlier antiquity and greater
strength, yet at last are subdued
by the *Babylonians*: who can af-
terwards be surpris'd if *Tyre*
and *Zidon*, when both the *Assy-
rians* and *Babylonians* join to at-
tack them, are forced to surren-
der: the *Chaldeans* were once in
a low estate, scarce reckoned a
people, and lived in tents desti-
tute of any settled rest; the
Assyrians united them in one bo-
dy politic, founded their em-
pire, built their fortified towns,
and raised their stately palaces,
who at length made their found-
ers tributaries, took from them
Nineveh, and transferred to them-
selves.

14. Howl ye ships
of Tarshish, for your
strength is laid waste.

15. And it shall
come to pass in that
day, that Tyre shall
be forgotten o seven-
ty years, according
to the days of one
king; after the end
of seventy years shall
Tyre sing as an Kar-
lot.

O ye ships of Tarshish, in ^{14, 15, 16,}
bitter strains deplore your la- ^{& 17}
mentable state, the loss of your
commerce and ruin of your har-
bour, whence you were so great-
ly enriched; it shall happen,
when this prophecy is accom-
plished, that Tyre for seventy
years shall be desolate, and not
trafficked

o *Seventy years*, the same number with that of the *Jewish* cap-
tivity, and to be computed from the time that *Nebuchadnezzar*
carried that people to *Babylon*, unto the destruction of that city,
by the *Medes* and *Persians*.

SECT. 29. trafficked with, during the pe-
 riod of time, determined for one
 kingdom to last; it shall be re-
 built at the complete end of
 these years, and again be ena-
 bled to embark in mercantile
 affairs: as harlots sing and sport
 to allure young men void of
 understanding, into their fatal
 shares; so shall this city, once
 restored to its pristine state, with
 all flattering speeches invite the
 neighbouring nations, again to
 visit and deal in her merchan-
 dise. As the prostitute to reco-
 ver her former dupes, perambu-
 lates the streets, playing and sing-
 ing; and provides scenes of
 mirth and gallantry; by the like
 wicked arts will you allure and
 engage your former customers to
 return to their usual commerce
 and traffick with you. It is
 also certain, that when seventy
 years are expired, the supreme
 Being, in his infinite goodness,
 shall restore this ancient city to
 a state of prosperity, and it shall,
 as it used to do, prosecute its
 advantages of trade: the harlot's
 abode is not more open to all,
 than her warehouses shall be
 em-

Isa. xxiii.
 16

16. Take an harp,
 go about the city
 thou harlot that hast
 been forgotten, make
 p sweet melody, sing
 many songs, that
 thou mayest be re-
 membered.

17. And it shall
 come to pass after the
 end of seventy years,
 that the Lord will
 visit Tyre, and she
 shall turn to her hire,
 and shall commit for-
 nication with all the
 kingdoms of the
 world upon the face
 of the earth.

p Sweet Melody, &c. may denote those festivals, whereby one
 nation usually invites another, to form acquaintances and cor-
 respondences. Tyre is represented as famous. Ezek. xxvi. 13.
*I will cause the noise of thy songs to cease, and the sound of thy harps
 shall be no more heard-* Chap. also xxviii. 13.

employed for obtaining unjust ^{SECT. 29.} gain, by the most fraudulent proceedings, with all nations and people of the known world. ^{Isa. xxiii. 17}

18. And her merchandice and her hire shall be holiness to the LORD; it shall not be treasured nor laid up, for her merchandice shall be for them that dwell before the LORD, to eat sufficiently; and for durable cloathing.

Nothing can excuse any criminal art, but are they not extenuated, that the Tyrians shall devote to sacred and charitable uses, considerable shares of their commercial profits; and shall not confine in the hoards of avarice either for themselves or posterity, those useless heaps; from that quarter shall the minister of the sanctuary be plentifully supported; and from voluntary contributions the priesthood be decently and comfortably cloathed.

^q *Holiness, &c.* seems an allusion to the engraving on the high priest's frontlet. *Exod. xxviii. 36. Zeck. xiv. 20.*

^r *To eat sufficiently, &c.* It is very justly observed *Isai. lxi. 8.* *I the Lord love judgment, I hate robbery for burnt offering.* I should be sorry to think, that charitable and pious uses should be considered as atonements for and encouragers of iniquity. I cannot at the same time see any reason, that they should be constituted a kind of common place jests. There can surely be no crime in devoting to them, some small share of an overgrown fortune, honestly gotten; and where it was not, it is as well for it to do good as evil, to save life as to destroy to destroy it, by rioting and drunkenness, chambering and wantonness, strife and envy.

CHAP. XXIV. SECT. XXX.

Large and comprehensive devastation threatened: its terrible effects on all ages, sexes, and conditions of the people. The earth itself, represented as defiled, and rendered barren and unfruitful by prevailing abominations. The vintage to fail; the comforts of life to be embittered; and the utmost havoc and disorder reign in cities and towns.

ISA. xxiv. 1.

SECT. 30.
Is. xxiv. 1.

TIS not only against particulars that I am authorized, saith the prophet, to denounce judgments, to arouse them if possible to repentance, but the world in general, which groans under the intolerable burden of ungodly sinners; which the offended majesty will relieve, by stripping it of those beauties and emptying it of those blessings which have been so long perverted; by rendering it desolate, giving its affairs a different aspect, and dispersing its people to remote regions.

2 In this general confusion or devastation, no respect of persons shall be shewed; nor in this grand catastrophe individuals spared on account of any differences in their sexes, ages or conditions; a station, the most sacred shall not protect; the greatest

ISA. xxiv. 1.

BEHOLD, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

2. And it shall be as with the people, so with the priest, as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with

with the borrower;
as with the taker of
usury, so with the
giver of usury to him.

greatest multitude of riches ex-
empt, nor the lowest degree of
meanness and littleness be over-
looked; priests and people, mas-
ters and their servants, high and
low, rich and poor, shall be in-
volved in one promiscuous and
of universal ruin.

SECT. 30.
If. xxiv. 2.

3. The land shall
be utterly s emptied,
and utterly spoiled;
for the Lord hath
spoken this word.

The awful affair is ascertained,
for the Almighty Being hath de-
clared, that considerable parts
of this whole land, shall be di-
vested of their inhabitants, and
exhibit only scenes of an en-
tire devastation.

4. The earth mourn-
eth and fadeth away,
the haughty people
of the earth do lan-
guish.

The earth itself, as in weeds
of mourning, will wear a most
dismal and sorrowful hue; and
those who dwell upon it, fade
like withered plants, droop as
scorched grafs: the most po-
tent and arrogant, appear visi-
bly to be conflicting with neces-
sities and distresses that absorb
their spirits,

5. The earth also
is defiled under the
inhabitants thereof,
because they have
transgressed the laws,
changed the ordi-
nance; broken the e-
verlasting covenant.

The wrath of heaven must be
awakened, nor vengeance always
sleep, for as those who touch an
unclean thing are legally pollut-
ed, so may the earth be truly
said to be defiled and generally
contaminated by the execrable
crimes that are avowedly com-
mitted;

s *Emptied*, a similar prophecy Jer. xxv. 9. The *haughty*, li-
terally rendered it is, *the height of the people do languish*, which
has been referred to the *Jews*, whose spiritual privileges ex-
alted them above all other people.

SECT. 30. mitted; it is not only the law of nature that heathens have infringed; but the moral and positive precepts of their holy religion that the peculiar people have utterly neglected, and violated the solemn engagement entered into with *Abraham* and his seed, to be for ever binding.

If. xxiv. 5.

6 Consequently, the divine indignation denounced against the rebellion of vice and wickedness, and imprecated by themselves in case of their disobedience, upon the *Israelites*; shall fall heavy to consume the earth, and deprive them who inhabit it, of all peace and safety, satisfaction and happiness; the vengeance shall rage to that degree, as to leave a very inconsiderable number, that are not entirely destroyed.

7 & 8 Those who were devoted to mirth and pleasure, shall lament the want of that noble juice that used to cheer their hearts; the vintage is too deficient for their indulgence, in exhilarating potations; and as to the charms of music they shall be converted into a most gloomy melancholy.

9 Their spirits shall too much flag to accompany their festivals and revellings with sprightly songs of intemperate mirth; and if their houses are not destitute of

6. Therefore hath the t curse devoured the earth, and they that dwell therein are desolate; there the inhabitants of the earth are burned, and few men left.

7. The new wine mourneth, the vine languisheth, all the merry hearted do sigh.

8. The mirth of tabrets ceaseth, the noise of them that rejoice, endeth; the joy of the harp ceaseth.

9. They shall not drink wine with a song, strong drink shall be bitter to them that drink it.

of intoxicating liquors, yet their hearts shall be too full of grief and anguish to relish or enjoy them. SECT. 26.
If. xxiv. 9.

10. The city of confusion is broken down, every house is shut up, that no man can come in.

The largest visible breaches¹⁰ shall be made in the walls of this once splendid city, now plainly devoted to disorder and confusion; and the inlets into all houses, shall be so blocked up by their own heaps of ruin, that there will be no more going out or coming into them.

11. There is a crying for wine in the streets, all joy is darkened, the mirth of the land is gone.

The streets shall moreover be¹¹ full of popular clamours, that there is no wine to exhilarate their dooping spirits, and give a momentary relief from their load of misery; the calamity of the times is such, and the thick cloud of obscurity, that not a single ray of light or joy can penetrate them; the whole wretched country is abandoned as to every smile of pleasure, or emotion of mirth and gaiety.

12. In the city is left desolation, and the gate is smitten with destruction.

The city itself consists only¹² of empty and forsaken houses; and the gates, that used to be frequented with the greatest concourses of people, bears the strongest marks and most dreadful strokes of an exterminating destruction.

CHAP. XXIV. SECT. XXXI.

A remnant preserved from the epidemical devastation. Their grateful acknowledgments for the deliverance general but not universal; some of the peculiar people exceptions, whose unworthy returns the prophet most pathetically deplores, and apprehends, may be a forerunner of some further judgments, that might be expected to be exceeding grievous. 13. to the end.

ISA. xxiv. 13.

SECT. 31.
Isa. xxiv.
13

WHEN the dismaldest scenes of horror and desolation shall reign, as has been foretold, amongst Jews and other nations, they shall not be so universal, but there shall be a number who are neither carried down with the torrent of vice nor of destruction. It shall be truly a small one, like a few olives left in the highest bunches of a tree, after the fruit has been gathered; or the gleaning of some branches of grapes, which in the general vintage, have escaped the reaper; but such a remnant there shall be, for in the midst of judgment, God remembereth mercy.

14 & 15 With hearts full of joy and gratitude, they shall to the utmost pitch exalt their voices to celebrate God's praises, that they have been so wonderfully preserved,

ISA. xxiv. 13.

WHEN thus it shall be in the midst of the land among the people; there shall be as the shaking of an olive-tree, and as the gleaning grapes when the vintage is done.

14. They shall lift up their voice, they shall sing for the Majesty of the LORD, they shall cry aloud from the sea.

served, in the midst of a most ^{SECT. 31.} crooked and perverse generation, ^{Isa. xxiv.} that were ripe for ruin, and over-whelmed with irremediable destruction; sing to the honour of his supreme Majesty, whose goodness is boundless; repose in his immutable attributes an absolute confidence: though you are not yet delivered from the scorching flames of great tribulation, yet hope and trust in him, who is the living and true God, to whatever islands, obscure corners, or remote countries you happen to be dispersed.

16. From the uttermost part of the earth have we heard songs; even glory to the righteous: but I said, my leanness, my leanness, wo unto me: the treacherous dealers have dealt treacherously, yea the treacherous dealers have dealt very treacherously.

The event is indubitably cer-¹⁶tain, and the joyful time coming, when we, God's peculiar people, shall hear his praises celebrated, from the most distant regions of this habitable world; in all places they shall ascribe exalted dignity and everlasting dominion to a most just and faithful Deity, who hath at length redeemed multitudes of poor captives of almost nations, from the cruel bondage of their proud and tyrannical oppressors. Yet, on this most delightful occasion, I am grieved to find some remains of ingratitude and impenitency; therefore, obnoxiousness to further calamities, in my own people, the insincere and hypocritical in our own bosom, and treacherous dealers with

SECT. 31. with God, notwithstanding all
 his mercies continue unreclaim-
 ed; rather increase unto more
 ungodliness, and greater preva-
 rications with the laws of virtue
 and piety.

17 & 18 They will therefore be in-
 volved in a succession and great
 diversity of calamities, that can-
 not possibly all of them be
 escaped; they will be surprised
 by one evil, or another inevita-
 bly over-take them; fall by this
 stratagem, or perish by that vi-
 olence; for as the windows of
 heaven were once opened, to
 pour down vengeance on ante-
 diluvian sinners, and overwhelm
 the cities of Sodom and Go-
 morrah; the earth shook with
 convulsive throws, and a most
 dreadful catastrophe ensued; so
 certain and irreparable must be
 their ruin, from whom univer-
 sal nature has revolted, and both
 heaven and earth are as it were,
 armed to punish.

19 As if the foundation gave
 way, and the whole fabrick of
 this earth was breaking down, and
 in the utmost violent commotion
 or agitation, the most powerful
 states

17. ^u Fear and the
 pit, and the snare are
 upon thee, O inha-
 bitant of the earth.

18. And it shall
 come to pass, that he
 who fleeth from the
 noise of the fear, shall
 fall into the pit; and
 he that cometh up out
 of the midst of the pit
 shall be taken in the
 snare; for the win-
 dows from on high
 are open, and the
 foundations of the
 earth do shake.

19. The earth is
 utterly broken down,
 the earth is clean dis-
 solved, the earth is
 moved exceedingly.

^u Fear, &c. The hunting of wild beasts seems here referred
 to; they are first aroused from their dens by the hallowing of
 huntsmen, and the cry of dogs: they are frightened so as to flee,
 and fall into some pit that was digged for them; or if they
 escape that disaster, they are taken in snares and toils that are
 set for them.

20. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage, and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again.

21. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.

22. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall be visited.

states and kingdoms shall be sub-
verted; as if the whole globe
was in a staggering condition,
towns and cities shall not know
in their extreme distress, whither
to betake themselves for shelter
as refuge; like a shepherd's
tent or traveller's lodge, they
shall be removed, and the heavy
load of their abominations shall
fall upon the ungodly, and sink
them into the abyss of ruin and
misery.

Their exalted stations shall be
no security to the wicked great;
though no mortal could, the most
high God will call them to an ac-
count; and inflict deserved judg-
ments on mighty princes, with
their surrounding guards: who
would be stiled kings of kings;
who tyrannized over the inferior
orders as of a species beneath
them, and treated petty rulers, as
having in comparison with their
thrones above the stars, their
seats on the ground.

It shall happen to these august
lords of the earth, as to offenders
against the laws of their country:
they are gathered together from
different parts, to one common
place of confinement against the
day

E e 2

SECT. 31.
Isa. xxiv.
19 & 20

After many, &c. Origin understood this obscure passage in
such an enlarged meaning, as to found on it, that very chari-
table opinion, that a time shall come when Satan himself shall
be

SECT. 31. day of trial; so shall a safe custody be appointed them, for a long time to remain in, till they shall be visited and produced.

Isa. xxiv.
22

23 An exemplary vengeance shall be also executed on these enemies of God's people; and afterwards he shall shine out in such robes of clemency and mercy, as will dazzle the sun and moon for radiancy and glory: he shall govern on his holy hill, and in his favourite city, with such beauty and magnificence as to be in the highest degree admired and adored by men of all ranks, ages and stations.

23. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

be saved; and delivered from the exquisite torments of the burning lake. *Prison* denotes a place of close confinement, from whence there is no escaping; the *Radix* signifying to secure an house by shutting the door, or city by closing the gates, so as to hinder any one from either going out or coming in. *Gen. xix. 6. Josh. vi. 1.*

CH A P. XXV. S E C T. XXXII.

A psalm or hymn of praise and thanksgiving : the most astonishing predictions in due course to be accomplished. The divine justice and supremacy conspicuous in the desolation of cities and mighty kingdoms. His goodness also, in the support of the destitute, and restraint of their enemies. Future glorious times foretold, and an extraordinary festival. Death to be swallowed up in victory, the patient and resigned not in vain to expect the performance of God's promises : their adversaries to be subdued, even their strongest fortresses demolished.

ISA. XXV. I.

O LORD, thou art my God, I will exalt thee ; I will praise thy name, for thou hast done wonderful things ; thy counsels of old are faithfulnefs and truth.

ISA. XXV. I.

SECT. 32.

If. XXV. I.

I Cannot but be greatly affected with my prophetick representations of the divine dealings with mankind, and would shew as follows, the impressive grateful sense I entertain of the Maker, Lord and Creator of the universe. My relation to thee, infinite Majesty, I esteem my utmost glory and felicity : thine attributes transcend every thing I can conceive or express : yet will I ascribe to thee, whatever my noblest thoughts suggest, of beauty, lustre and glory ; thy moral perfections throughout all ages have been displayed, thy truth and faithfulness manifest in thy laws and the dispensations of thy providence.

E e 3

In

SECT. 32.

Ifa. XXV.
2 & 3

In some future wars, agreeable to the prophetick language, there shall be astonishing devastations; flourishing towns depopulated and fortified, seemingly impregnable cities reduced to an phea of ashes: splendid seats of noble foreigners demolished, and royal palaces so laid waste as probably never to rise out of their ruins: amidst these overthrows, combustions, and vicissitudes, the mightiest of the human race must own themselves to be but vanity, and ascribe stability, greatness and glory to him only, who is supreme over all. The most formidable and powerful of mankind, spectators of divine judgments, shall humble themselves to the dust, and confess how utterly unable all men are, should they join in confederacies, and put on the most terrible aspects to withstand the strokes of his arm of omnipotence, or deliver from his hand of vengeance.

4. The displays, O tremendous majesty, of thy justice have been conspicuous in humbling the proud and mighty: and they have been illustriously glorious in defending the weak and helpless: thy power has firmly supported them under the heaviest afflictions: when tempests have raged, thy providence has preserved

2. For thou hast made of a city an heap; of a defended city a ruin; a palace of strangers to be no city, it shall never be built.

3. Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee,

4. For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.

served them; and the shadow of thy wings skreened them from the intensest heat: hurricanes have threatened to batter down their walls, and have shaken the foundation of their buildings, but thy voice has stilled their noise and broken their violence.

SECT. 32.
Isa. xxv. 4.

5 x Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

A timely and effectual stop shall be put to the triumphs of heathens over thy peculiar people, and their tumults and outrages be bid to cease: as the sultry beams in some barren wilderness are prevented in their otherwise fatal effects on some weary traveller, by an intervening cloud, shady tree or refreshing stream; so sheltered shall thy children be from those who rise up against them.

6. And in this mountain shall the Lord of hosts make unto all people y a feast of fat things, a feast of wines on the lees; of fat things full of marrow; of wines on the lees well refined.

In those auspicious days, I am further to declare, that the great Lord of heaven and earth shall be graciously pleased to make a most splendid feast upon this mountain, where the city of Jerusalem and the temple stand,

E c 4

of

x Thou shalt bring down, &c. Some render, the song, or the triumph of the terrible ones shall be brought low.

y A feast, &c. This has been interpreted of the great supper mentioned, Luke xiv. 16. and the marriage feast, Matt. xxii. 30. that is, as alluding to the unspeakable privileges of the gospel dispensation. Others understand it of heavenly happiness, joy and glory. The deliverance of the Jews from Senacherib's army, and from the Babylonish captivity were signal favours, but it is questioned whether they answer every particular of this grand description.

SECT. 32. of the richest food: both Jews
 and Gentiles will be invited, and
 the entertainment consist of the
 choicest delicacies, with refined
 and pure beverage, old and
 strong wine.

7 By this remarkable event, the
 world shall be favoured with some
 signal advantages; their gloomy
 and melancholy apprehensions in
 sacred matters shall be dispersed;
 and the thick veil of blindness
 and ignorance, which has long
 overspread their minds be re-
 moved.

8 Like that military force which
 is swallowed up in a compleat
 victory, it never more alarms:
 there shall be such discoveries at
 this time, of life and immortality,
 as will effectually divest death of
 all its horrors: as a tender and
 affectionate mother wipes away
 the tears from her weeping infant;
 so will a good God free his peo-
 ple from troubles and distresses;
 from the reproaches also thrown
 on them, and ill-usage they have
 met with in all places and ages,
 from men of the world and sons
 of earth; for this his prophet is
 warranted expressly to declare.

Upon

7. And he will de-
 stroy in this moun-
 tain the face of the
 covering cast over all
 people, and the veil
 that is spread over all
 nations.

8. He will swal-
 low up death in vic-
 tory, and the LORD
 will wipe away tears
 from off all faces, and
 the rebuke of his peo-
 ple shall he take away
 from off all the earth,
 for the LORD hath spo-
 ken it.

² *Covering, &c.* Some think, signifies the *face-cloth* put upon
 the dead: others suppose the custom of covering the faces of
 condemned malefactors referred to. The apostle applies the
 next verse to the resurrection of the just. 1 Cor. xv. 54.

9. And it shall be said in that day, Lo, this is our God, we have waited for him, & he will save us: this is the Lord, we have waited for him, we will be glad and rejoice in his salvation.

Upon the memorable occasion ^{SECT. 32.} of this glorious day, it shall be the humble and grateful language of the peculiar people; let all men hear, what a God he is whom we worship, serve and rely upon; and how fully succour may be expected in all emergencies from his favourable regard; we have depended on foreign aids, they have deceived us; we have hoped and patiently waited for divine deliverance; we are not disappointed, but have abundant occasion to rejoice in our safety and felicity, with joy unspeakable and full of glory.

Is. xxv. 9.

10. For in this mountains shall the hand of the Lord rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill.

The universe of being is the care of heaven and providence, but, as if the sanctuary at *Jerusalem* was the especial charge and residence of the most high God, this holy mountain is distinguished with an extraordinary vigilance, protection and benevolence: as to their avowed enemies the *Moabites*, they shall be utterly subdued; that they can never more distress them; even humbled into the lowest state of contempt and abhorrence.

11. And he shall spread forth his hands in

As a swimmer stretcheth out his body on the waters, and gently

^a *Trodden*, some render *threshed*, and accordingly read, and *Moab shall be threshed under him, even as straw is threshed in Madmenah*, understanding by *MADMENAH*, a city of *MOAB*, called by this name. *Jer. xlviii. 2.*

SECT. 32. gently spreads his arms to make
 them divide, and afford him a
 quick and easy passage; so shall
 the supreme and eternal God of
 Israel, without a possibility in
 this great and mighty nation to
 oppose his pleasure, execute his
 judgments, humble their utmost
 arrogance; and wrest out of
 their hands the wealth they have
 acquired by rapine and violence.

Isa. xxv.
 11

12 The fortified town, with the
 lofty citadel, invironed with the
 strongest walls shall be no secu-
 rity: in the assaults of omnipo-
 tence, they shall presently give
 way, be brought down and laid
 very low, levelled with the
 ground, and crumble into dust.

in the midst of them,
 as he that swimmeth
 spreadeth forth his
 hands to swim: and
 he shall bring down
 their pride, together
 with the spoils of
 their hands.

12. And the for-
 tress of the high fort
 of thy walls shall he
 bring down, lay low,
 and bring to the
 ground even to the
 dust.

CHAP. XXVI. SECT. XXXIII.

Song of thanksgiving to be used when the abovementioned predictions were accomplished. Jerusalem under the divine protection absolutely impregnable. Its gates to be wide opened to the reformed Jews returning from captivity. Perfect safety the effect of religious reliance and regular obedience. Not to be affected, respecting the poorest of God's servants by the proudest tyrant. Their conduct approved by an All-perfect Deity. Under his correcting hand they had not in vain expected relief from his goodness and mercy. The divine favour the most desirable and important of all things. The greatest blessings sometimes ineffectual, and judgments necessary to teach men righteousness. Some so abandoned and incorrigible that neither of these availed. Ver. 1—12.

ISA. xxvi. 1.

IN that day shall this song be sung in the land of Judah, we have a strong city, salvation will God appoint for walls and bulwarks,

ISA. xxvi. 1.

SECT. 33.

[ISA. xxvi. 1.]

WHEN the happy time commences, that the Jews shall enjoy that which has been promised in the foregoing prophecy, and shall return from captivity; let them with pleasure and gratitude sing this song, which was purposely composed. Though the land of *Judah* may not in all other respects be fortified, like the towns of the *Moabites*; yet we have truly the advantage of them all, and can say that our *Jerusalem* is a most strong city: the matchless deity defends it, and our safety is more certain,

SECT. 33. certain, than any walls or bul-
works could render it.

Isa. XXV. 1.

² You who inhabit it do you with
all readiness open wide its gates,
for the reception and entertain-
ment of a righteous and holy
nation; who are faithful to their
sacred engagements, and confor-
mable in the tenour of their lives
to the precepts of God's word;
no longer a froward and perverse
generation.

3 4 & 5

Thou, O most righteous and
good God, will secure his most
perfect satisfaction and happi-
ness, who is unreservedly devoted
to thy fear and service, acquies-
ing in thy dispensations and ob-
serving thy laws, he is by his
humble submission an object of
thy regard, therefore may be
confident of thy protection. Suf-
fer me to exhort those who habi-
tually act in this manner, amidst
all life's vicissitudes to persevere
to do it; repose an absolute
affiance in the sovereign Deity,
for in the sovereign Deity there is
such boundless strength as cannot
fail to answer all your greatest
expectations. There is not a
shadow of reason to be afraid of
man, though the most exalted
and

2. Open ye the
gates, that the right-
eous nation which
keepeth the truth may
enter in.

3. Thou wilt keep
him in perfect peace,
whose mind is stayed
on thee; because he
trusteth in thee.

4. Trust ye in the
LORD for ever; for in
the LORD Jehovah is
everlasting strength.

5. For he bringeth
down them that dwell
on high, the lofty
city he layeth low,
even to the ground,
he bringeth it even to
the dust.

^b Stayed, from a radix which signifies to lean, rest, or stay upon
any thing as a prop or support, which keepeth it firm or steady.
To stay, fix or establish the mind upon a proper basis in trust,
hope and vigour.

and arbitrary, for with infinite ease he can reduce him to a state of the most diminutive meanness and lowest obscurity; level with the ground the lofty palaces of princes; crush into the dust the most conspicuous and glorious cities.

SECT. 33
Is. xxv. 5.

6. The foot shall tread it down, even the foot of the poor, and the steps of the needy.

Their superiors in wealth and power can easily suppress them, not only they but the meanest and most despicable be armed with strength to demolish their superb structures, furnished with combustibles to set fire to them, or provided with opportunities of throwing on them the utmost contempt, even treading all their beauty and glory as a flower of the field under his feet.

7. The way of the just is uprightnefs: thou most upright dost weigh the path of the just.

8. Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee.

The regular course, which, without solicitude about the consequences, the just and thoroughly honest man steadily pursues, is what his reason and conscience dictate: thou most righteous of all beings, the measures of whose administration are perfect reason and equity, examinest most accurately, and entirely approvest the path of rectitude, which the sincere man walks in; firmly established in this sentiment, we have not given way, under the heaviest pressures of adversity and affliction, to desponding fears, that thou wouldest

not

SECT. 33. not in due time return and shew

us favour; it is fitting, that
HAB. XXVI.

7 & 8

when we go astray, thou shouldest with thy rod and staff bring us back; nevertheless we are determined to an entire confidence in thy attributes; and to a becoming remembrance of what thou hast done, and promised to do for us, so as may promote thy glory and issue in our greatest good, which is all our salvation and all our desire.

9 & 10

'Tis the devout language of an unfeigned good Israelite, O my almighty maker and preserver, in the silent watches of the night, when no eye but that of omniscience could be witness, with my purest and best affections have I desired thy presence and favour as my happiness; even as the dawning day, shall my noblest powers be most assiduously employed to obtain thine acceptance and approbation: sufferings, I own, have brought me to a just sense of the infinite importance of these matters; they must be most stupid and obstinate, if the whole world are not hereby awakened to the study and practice of piety and virtue. Nevertheless, some appear to be so infatuated with their vices, that nothing will induce them to reform them and attend to their duty:

9. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early; for when thy judgments are in the earth the inhabitants of the world will learn righteousness.

10. Let favour be shewed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not he hold the majesty of the Lord.

duty: the authority of the laws ^{SECT. 33.} of their country has no weight, ^{Isxxvi. 10} nor prevailing example any influence, but they will act a most unrighteous part, and refuse all regard to the most striking displays of the divine majesty and glory.

11. Lord, when thy hand is lifted up they will not see; but they shall see, and be ashamed for their envy at the people; yea, the fire of their enemies shall devour them.

Tremendous sovereign, when thy almighty power is very conspicuous in punishments, they will not understand the certain design of them; but they shall at length be compelled to do it, and shall be covered with shame and confusion for the manifold injuries they have done to thy peculiar people, the vengeance, which as fire shall consume them; will demonstrate that thou art dealing with them as with enemies.

CHAP. XXVI. SECT. XXXIV.

Experience of past, an encouragement to hope for future wonders of divine power and goodness. The dominion of all other Lords tyranny and usurpation. The Lord of the universe the only sovereign, to be served and praised. His people greatly increased. Forgetfulness of him during their prosperity. Devotion the result of affliction and adversity. Grateful acknowledgements expected from those who are recovered under them. Some miseries to be endured and succour provided. Long forbearance with the wickedness of the world, no argument that it shall not sometime be punished.

ISA. XXVI. 1.

SECT. 34.

Isa. xxvi.

12

OUR enemies, Almighty Being, are utterly overthrown by thy avenging arm; and we promise ourselves a long succession of happy and prosperous seasons: we entirely ascribe to thy good providence all past deliverance, and have no other ground of hope but from the same, for future ones.

Other Lords, O Eternal JEHOVAH, even the sceptered tyrants of this vain world have had us under their jurisdiction, and most grievously oppressed us: without thy kind interposition,

we

ISA. XXVI. 12.

LORD thou wilt ordain peace for us: for thou also hast wrought all our works for us.

13. O Lord, our God, other Lords besides thee have had dominion over us: but by thee only will we make mention of thy name.

c Works in us, the marginal reading is, works for us, i.e. every thing done, tending to our peace; all preservations and deliverance are the work of thy hands; and to be ascribed to the assistance and concurrence of thy kind providence.

we had not yet been rescued from ^{SECT. 34} their bondage; we chearfully ^{Isa. xxvi.} embrace the opportunity, the ¹³ effect of thy favour, to make honourable mention of thy perfections and celebrate thy praise: devote ourselves to thy service, and engage to obey thy laws.

14. *They are dead, they shall not live; they are deceased they shall not rise: therefore hast thou visited and destroyed, and made all their memory to perish,*

'Tis only for a short season ¹⁴ that we shall be in heaviness before our peace and tranquillity are restored, and the great lords of this world be punished for their inhuman treatment. Ere long it will be declared, that they are dead, never to live again, and renew our troubles: are laid in the silent grave no more to have power, or retrieve their former dignity; it is surely on this account, that they may no longer create disturbance, that thou hast in anger visited them and determined their fate, that their name and memory shall for ever cease as if they had never been.

15. *Thou hast increased the nation, O Lord, thou hast increased the nation, thou art glorified: thou hast removed it far unto all the ends of the earth.*

Altogether different, O thou ¹⁵ God of *Jacob*, are thy dealings with thy people: as to their enemies and persecutors thou wilt utterly destroy them: as to them, if they be chastized, it is for their good: and upon their improvements in the issue shall appear how their benefit was intended, and their numbers are increased, their liberty restored,

SECT. 34. and the largest compass of land
 possessed by them, even the ut-
 most confines of *Judea*.

16, 17, Too remiss and negligent,
 & 18 alas! have they been as to duty
 in the days of their prosperity;
 but when, Almighty Father, thou
 hast exercised them with the
 heavy hand of a stricter disci-
 pline, they have addressed thee
 for mercy with the strongest to-
 kens of an unfeigned repentance:
 overwhelmed with grief and
 shame, they could scarce find
 utterance for their ardent sup-
 plications: the sharpest pains
 and loudest cries of a woman in
 the extreme distress of her most
 difficult travail, may properly
 denote our misery; which, eter-
 nal *Jehovah*, is enhanced beyond
 all bounds, that thou hast seemed
 to be an unconcerned spectator,
 and though perfectly acquainted,
 hast vouchsafed us no succour:
 we have most impatiently re-
 quested, and made use of every
 expedient to obtain deliverance,
 but all in vain: nothing of any
 consequence has proceeded from
 our deliberate counsels, our most
 laboured schemes; we are still
 kept in awful subjection to hea-
 then

16. Lord in trou-
 bled have they vi-
 sited thee, they poured
 out a prayer when
 thy chastening was
 upon them.

17. Like as a wo-
 man with child that
 draweth near the time
 of her delivery is in
 pain, and crieth out
 in her pangs; so have
 we been in thy sight,
 O Lord.

18. We have been
 in pain, we have as
 it were brought forth
 wind, we have not
 wrought any delive-
 rance in the earth,
 neither have the in-
 habitants of the world
 fallen.

a Prayer, in the original, it is a *spell*, a *charm*, a *secret speech*,
muttering or *chattering*, such as *Hannah* expressed. 1. Sam. 1. 13.
 and *Hzekiah*. *Isai.* xxxviii. 14. which the Apostle files *groan-*
ings that cannot be uttered. *Rom.* viii. 26.

then enemies, nor have any efforts SECT. 34.
 been succeeded for our release Isa. xxvi.
 from them.

19. Thy dead *men*
 shall live *together with*
 my dead body shall
 they arise : awake
 and sing ye that dwell
 in dust ; for the dew
 is as the dew of herbs,
 and the earth shall
 cast out the dead.

Our condition is a very forlorn ¹⁹
 and distressed one, but we do not
 despair, as hopeless of its ever
 being better ; we are, 'tis true,
 like so many dead men, and
 lost as to all the most desirable
 uses and purposes of being :
 yet we trust that we shall live
 again and be happy, with our
 community, and city *Jerusalem*,
 at present in ruins, and not un-
 like a dead carcase ; we shall be
 quickened and raised out of the
 dust of obscurity to a prospe-
 rous and flourishing state : be
 aroused then, O ye people, who
 are fully assured of this mighty
 change, and be prepared, not-
 withstanding some previous dif-
 ficulties, and short-lived dis-
 tresses, to celebrate with songs
 of praise the pleasing difference ;
 as the withered herbs in their
 renewed verdure, confess the
 powerful effects of the descend-
 ing dew, and again sprout forth,
 so shall you revive, as out of
 your graves, nor be long con-
 fined in the dreary abodes of
 death and darkness.

20. Come my peo-
 ple, enter thou into
 thy

Antecedent to these brighter ²⁰
 scenes, the Lord hath command-
 ed me to forewarn you of some
 prevailing calamities, and di-

SECT. 34.

rect you as follows how to be
safe, when they shall happen ;

Isa. xxvi.

20

Come along with me, O my
people, and as in times of dan-
ger, you have recourse to your
secret chambers, and shut the
doors that nothing disturb you,
so do you disperse your fears
and by devotion, repentance,
and purposes of future obe-
dience recommend yourselves to
the protection of divine provi-
dence: quit your tumultuous
passions, and prosecute vigour-
ously your incumbent duty, and
in a very little time the storm
will be blown over, and my
seeming displeasure entirely cease.

21 Human affairs at this tragical
period cannot but wear a most
dismal aspect, and seeking for
some shelter appear highly ex-
pedient, for the Almighty and
Eternal Deity shall, as it were,
descend from heaven in robes
of vengeance, as a prince from
his seat, to punish the horrid
wickedness of the men of the
world ;

thy chambers, and
shut the doors about
thee: hide thyself as
it were for a little
moment, until the in-
dignation be over-
past.

21. For behold the
Lord cometh out of
his place to punish
the inhabitants of the
earth, for their in-
iquity the earth also
shall disclose her
blood, and shall no
more cover her stain.

^e Chambers, &c. the original signifies the *inmost* or most re-
tired part of any place, house or chamber, *Judg.* xv. 1. xvi. 9.
which *Dr. Shaw* illustrates in his account of the structure of
the houses in *Barbary's Trav.* p. 275, 276. " Their chambers,
" says he, are large and spacious, one of them frequently serv-
" ing a whole family. At one end of each chamber, there is a
" little gallery, raised four or five feet with a ballustrade [and
" doubtless a veil to draw] in the front of it. Here they place
" their beds. This shews the meaning of a chamber in a cham-
" ber. 1 *Kings* xx, 30. &c.

I
fore
stroz
puni
pier
he fl
gon

world; though his wrath has been delayed, yet it shall be abundantly manifest that he has not been deaf to the cries of blood; but the unjust and inhuman shall at last give an account and receive due punishment for the shocking and remorseless barbarities, whether public or private, that they have practised against their fellow creatures.

SECT. 31.
Isa. xxvi.
21

CHAP. XXVII. SECT. XXXV.

Leviathan to be destroyed. The children of Israel represented as a vineyard in an allegorical hymn, in which they were to celebrate the praises of the most high God as their protector and guardian. How peace and reconciliation were to be made after offences committed against him. The happy effects of this peace. Difference betwixt the correction of God's people, and punishment of their ungodly enemies. Their chastisements nevertheless to be such as reformed them: therefore sometimes necessary to be seemingly severe; their city sacked, their country laid waste, and people dispersed. After which, they should be gathered and restored.

ISA. xxvii. 1.

IN that day the Lord with his sore and great and strong sword shall punish Leviathan the piercing serpent, and he shall slay the dragon that is in the sea.

ISA. xxvii. 1.

AT the same awful period, that the generality of mankind shall be involved in great and heavy calamities for their prevailing impieties and immoralities certain marks of uncommon

SECT. 35.
Isa. xxvii. 1

SECT. 35. mon severity shall be fixed, and
 still more terrible vengeance
 Isa. xxvii. ¹ executed by the Infinite Ma-
 jesty on those monsters and
 scourges of mankind, despotic
 cruel tyrants, whose abilities and
 sagacity have been exerted for
 the horrid purposes of spread-
 ing terror and desolation far and
 wide.

2 & 3 When this species of enemies
 to all the world shall, by some
 memorable overthrow, be extir-
 pated; then I do, as God's
 prophet, exhort you, with the
 mirth of joyful reapers of a
 most plentiful harvest, to sing
 as follows, A vineyard here is
 replete with the largest quanti-
 ty of clusters teeming with the
 most generous wine; 'tis not
 without effect, saith the Lord,
 that I take diligent care, fre-
 quently water, and perpetually
 preserve and defend it from in-
 jury and violence; my peculiar
 people are truly represented by
 this striking emblem; they
 have formerly been disobedient,
 some stricter discipline hath re-
 claimed them; they are become
 acceptable and exemplary for
 virtue and piety; therefore I
 will be their guardian and pro-
 tector.

4 So long as they continue to
 be dutiful and humble, they
 may

2. In that day sing
 ye unto her, a vine-
 yard of red wine.

3. I the LORD do
 keep it, I will water
 it every moment:
 lest any hurt it, I will
 keep it night and day.

4. Fury is not in
 me: who would set
 the briars and thorns
 against

against me in battle ;
I would go through
them, I would burn
them together.

may be certain that their benefit SECT. 35.
is intended by afflictions them-
selves, and that they are only Isa. xxvii.
admonitions or fatherly chastise-
ments : I am very slow to an-
ger, exceeding ready to shew
mercy, and not at all subject to
transports of ungoverned pas-
sion ; if ever I am offended it
is with the just displeasure of a
most wise and indulgent parent
to amend, not a relentful and
implacable adversary to de-
stroy : if I were otherwise, they
would soon feel the weight of
my exterminating indignation,
and be only as so many briars
and thorns, thrown into a rag-
ing fire that would instantly con-
sume them.

5. Or let him take
hold of my strength,
that he may make
peace with me, and
he shall make peace
with me.

The slightest reflection on this 5
boundless attribute, must con-
vince them how unable they are
to cope with omnipotence, there-
fore how indispensably necessary
it is for them to rectify what has
been amiss, repent of whatever
has been sinful, and become re-
conciled to the love and practice
of virtue : imploring at the same
time forgiveness, peace, and the
divine protection ; neither need
they entertain the least doubt of
obtaining them ; they have my
faithful promise of all desirable
good effects from this practice.

SECT. 35.

For a time, the posterity of *Jacob*, shall appear like a fruit-bearing tree, in the unabated rigours of a severe winter; it is disrobed of its spreading leaves; and as to its trunk and branches, seemingly withered and decayed; yet life and vigour remain in its roots, and at length it shall grow and flourish, and yield a large and excellent increase; such recovery and prosperity, may be fully expected in due season by the children of *Israel*, through the divine favour.

Isa. xxvii.

7 The appeal may be to their own experience of God's former dealings; and that when they have most grossly offended, that he hath not been over ready to proceed to extremities; in so many words it may be asked, hath he smitten his people *Israel* with those strong and reiterated strokes of high displeasure, as he hath done in avenging himself of their enemies, whom he had used as his instruments to correct them? or are they slain with the like wrath of an irretrievable subversion, or utter extermination?

8 The difference is very certain and evident, and their treatment most gentle and moderate, considering his power, and their manifold offences and provocations:

as

6. He shall cause them that come of *Jacob* to take root; *Israel* shall blossom and bud; and fill the face of the world with fruit.

7. Hath he smitten him as he smote those that smote him? Or is he slain according to the slaughter of them that are slain by him?

8. In measure when it shooteth forth, thou wilt debate with it; he stayeth his rough-wind in the day of the east wind.

as a vine-dresser prunes with ^{SECT. 35.} great caution, the luxuriant branches, that the tree may receive ^{Isa. xxvii.} no damage; or as a violent storm is restrained in the day when the east wind blows strong against it, least the united rage of both in one and the same direction, should produce the most terrible effects: so does the Almighty proportion his people's sufferings by the measures of their ability to endure, and occasion thereby to be reformed; on others who are ripe for judgments and ruin, he inflicts them with a more unsparing hand.

9. By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin: when he maketh all the stones of the altar, as chalk stones that are beaten in sunder, the groves and images shall not stand up.

These fatherly chastisements,⁹ with all considerate persons, are the most probable expedients to bring them to a due sense of their duty, and amendment of whatever has been wrong; this is all that is intended by them, neither are they any other than the admonitions of a most affectionate, benevolent and tender mercy, that they may repent and obtain forgiveness: and all the fruit desired, is a change in them, even from the most unpar-

⁸ Images, in the margin rendered *sun images*, i. e. either standing abroad in the open air that the *sun* might shine upon them; or rather images of that great luminary, and made round to represent and reflect the beams of that illustrious orb of day; which, with the worship of the other planets, was the most ancient and universal idolatry. *Job xxxi. 26, 27, and 28.*

SECT. 35. pardonable crime of a vile idolatry; that its sincerity may be demonstrated, by demolishing their altars. as chalk stones are broken in pieces to make lime, levelling with the ground their consecrated groves, and pulling down their sun-images.

Isa. xxvii.

10 & 11 But before this and other abominations shall be reformed, I plainly foresee, they must be corrected with some degree of severity; their fortified towns dismantled, their dwelling-houses emptied of inhabitants, and the ground where palaces and citadels lately raised their lofty spires, be reduced to such a wilderness, that herds of cattle shall brouze upon the shrubs and plants that grow there; the branches which are withered, shall be torn off, or riven asunder, and gathered by the women to make fires of; no other final issue can be expected by this incorrigible, foolish generation, who know the true God, and yet follow after idols and heathen vanities; the consequence must be, that he who made them, will punish them with a smaller mixture of lenity and gentleness; he that formed them, not shew them that favour and kindness, which they might have promised themselves,

if

10. Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness: there shall the calf feed, and consume the branches thereof.

11. When the boughs thereof are withered, they shall be broken off: the women come and set them on fire; for it is a people of no understanding; therefore he that made them will have no mercy on them, and he that formed them will shew them no favour.

if they had not deserved such con-
dign punishment.

SECT. 35.

Isa. xxvii.

12 & 13

12. And it shall come to pass in that day, that the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

13. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of *Assyria*, and out-casts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

Nevertheless, their hopes may be revived, if they will at length be reclaimed; and at this time of visitation, profess a sincere repentance; those who have been dispersed from the river *Euphrates* to *Sibor*, or the *Nile*; though comparatively in small numbers, shall be gathered, as the fruit that is beaten off from the tree, or the corn that is thrashed from the straw, and winnowed from the chaff; not one of them, to whatever distant part scattered, shall be neglected or lost. As the general of an army, by sound of trumpet, summons his soldiers, so shall the children of *Israel*, to whatever remote quarters they had fled, be recalled to return to their native country: distressed, almost despairing and dying vassals in the *Assyrian* or *Chaldean* land, forlorn exiles, or unsettled fugitives in the *Egyptian* country; they shall rendezvous, to perform in one great assembly, their usual homage to an infinite Majesty, upon *Mount Zion*, devoted to his worship in the city *Jerusalem*.

g Gathered, a similar passage is to be met with in *Ezek. xxxix*, 28.

C H A P. XXVIII. S E C T. XXXVI.

Prophetick denunciation issued out against the ten tribes. Arrived to an enormous height of luxury and pride. To meet with a sudden and terrible overthrow. Judah and Benjamin at the same time to be preserved. Complaints also for their intemperance against these tribes. Difficulty of instructing such a sottish and stupid generation. To be relieved from their distresses they must attend to the admonitions of the prophets. Their ignorance, indocility, derision and presumption.

ISA. xxviii. 1.

SECT. 36.

Isa. xxviii

I A M warranted, saith the prophet, by the highest authority, to declare as follows:

¹ Wo to the populous, opulent, and enormously proud *Samaria*: a most heavy doom hangs over the posterity of *Ephraim*, who rely upon their own power and wealth, are quite infatuated with prosperity, and firmly persuaded of their perfect safety; alas! their utmost splendour and glory shall wither and decay, like the fading beauties of the short lived flower; whose residence is in the royal city, built near rich and fruitful valleys, and who brutalize their rational natures with continual excesses.

^{2 & 3} The great and mighty God, hath in readiness for this purpose, and will dispatch a powerful

ISA. xxviii. 1.

W O to the crown of pride, to the drunkards of *Ephraim*, whose glorious beauty is a fading flower which are on the head of the fat valleys of them that are overcome with wine.

² Behold the LORD hath a mighty and strong one, which as a tempest of hail and

a destroying storm,
as a flood of mighty
waters over-flowing,
shall cast down to the
earth with the hand.

3. The crown of
pride, the drunkards
of Ephraim shall be
trodden under feet.

4. And the glori-
ous beauty which is
on the head of the fat
valley, shall be a fa-
ding flower, and as
the hasty fruit before
the summer : which
when he that looketh
upon it seeth it, while
it is yet in his hand
he eateth it up.

5. In that day shall
the Lord of hosts be
for a crown of glo-
ry, and for a diadem
of beauty unto the
residue of his people.

ful and formidable prince, to in-
vade their country, and easily
over-come all the opposition they
are able to make against him :
like a storm of hail, it falls with
resistless violence ; as a sweeping
tempest, it levels every thing in
its way with the ground, or an
over-whelming inundation, it
carrys down all before it : with
such rapidity of matchless force,
shall this potent enemy proceed,
conquer and triumph ; he will
trample on, and treat with con-
tempt the most lordly and arro-
gant, dissolute and abandoned.

The rich and great, who are
inebriated with affluence, and
shine in the utmost gaudiness of
their glittering garments, at the
head of these fertile valleys, shall
as soon decline as the flowery
chaplets, with which their tem-
ples are crowned, at their drunken
revels ; or like the early fruit,
which is no sooner espied, than
it is plucked, and with great
eagerness eaten up : with such
pleasure and expedition shall the
victorious adversary surprize and
subdue them.

When ten, out of the twelve ;
tribes are involved in such cala-
mities, the remnant may be a-
larmed for their own fate ; but
they shall have no reasonable
grounds, for the Almighty hath
un-

SECT. 36.
Isa. xxviii
2 & 30

SECT. 36. undertaken for their security;
likewise for their honour and

11. xxviii.

6 glory; and will himself vouchsafe to adorn them with inexpressible lustre, beauty and dignity: their very respectable sovereign shall do honour to the scepter he sways and crown he wears, shall be a shining ornament to human nature.

6 My people of the tribe of *Judah* shall be eminently distinguished for making the greatest advantage of peaceful times, and even of all the horrors and confusions of war: their magistrates shall be men of unblemished virtue, and an impartial justice and equity; and the profession of arms display the noblest martial abilities, conduct and ardour, humanity and compassion of true heroes that generously spare their brave but conquered and fallen enemies, and drive inveterate ones to the gates of their own city.

7 & 8 Their instructions are abundantly sufficient, yet their actions and characters have not been universally answerable: it is astonishing, but they have actually fallen as well as their brethren of *Samaria*, into the detestible vices of a brutish sensuality: those who should have been examples to the rest, have indulged to

6. And for a spirit of judgment, and for strength to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

7. But they also have erred through wine, and thro' strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine: they are out of the way through strong drink, they err in vision, they stumble in judgment.

8. For all tables are full of vomit and filthiness, *so that there is no place clean.*

to that degree of shameful excesses, as to divest themselves of reason, and deviate from all principles of prudence and temperance: they have committed errors, and the grossest blunders in those affairs which especially belong to their province and station: their houses and tables bear the strongest marks of a most sottish brutality; that they are void of understanding, and most vulgar, senseless and shameless in their inordinate gratifications.

9. Whom shall he teach knowledge; and whom shall he make to understand doctrine? *them that are weaned from the milk, and drawn from the breasts.*

Suppose the degenerate age should produce a person, who had qualification for doing it, to whom shall he communicate knowledge? If he was sincerely desirous in the most familiar plain language, to give lectures of wisdom and virtue; yet where, amongst this stupid generation, will he find capacities enough enlarged to entertain, or affections and dispositions so well directed as to relish and improve them? as likely would he be to succeed in this arduous undertaking, with meer infants, or little children just weaned as with this adult, but most wicked and blockish people.

10. For precept *must be* upon precept, precept upon precept, *line*

The same course must be pursued with them as with babes, and yet it is greatly questionable whether

SECT. 36.
Isa. xxviii.

8

9

10

SECT. 36. whether it would have much effect: were the plainest rules
 Iſa. xxviii
 10 ever ſo often repeated, copies
 written many times over, letter
 taught after letter, line drawn
 after line, a little at one time and
 a little at another, whereby children
 learn, and the memory is
 gradually ſtored, it is more than
 probable that theſe up grown
 dolts would only gibe and jeer at
 it, reap no benefit thereby.

11 No regard having been paid
 to the methods God has uſed,
 and the words ſpoken by his
 prophets to regulate his people,
 he will apply other meaſures;
 and to make deep and laſting
 impreſſions, bring upon them a
 nation to invade their country,
 whoſe language they are utter
 ſtrangers to; they may hear the
 ſound, but ſhall not know the
 ſignification, nor be able to fix
 any proper meaning to what
 ſhall be uttered.

12 Intelligibly and plainly enough,
 if they had ears to hear,
 or minds diſpoſed to receive inſtruc-
 tion, hath the Almighty declared,
 every thing that greatly
 and laſtingly concerns them: 'tis
 his moſt certain voice, and frequently
 repeated. As ever you
 deſire eaſe and reſt, knowledge
 that will reſreſh, and true wiſ-
 dom ſtrengthen you, attend to
 the

line upon line, and
 line upon line, here
 a little and there a
 little.

11. For with ſtammering
 lips, and another tongue
 will he ſpeak to this people.

12. To whom he ſaid,
 this *is* the reſt, *wherewith*
 ye may cauſe the weary to
 reſt, and this is the reſreſhing:
 yet they would not hear.

13. But the word of the Lord
 was unto them, precept upon
 precept, line upon line,
 here a little and there a little;
 that they might go and fall

fall backward and be broken, and snared and taken.

the prophets ; unless you will ^{SECT. 36.} pursue this course, you may ^{Isa. xxviii} perpetually labour and be heavily laden ; yet you would not be persuaded ; your deafness was voluntary, and your ignorance obstinate, therefore you made no more progress in learning, than small children often do ; and must at last be brought to a sense of your folly and perverseness by sufferings, dangerous falls, and at last irreparable ruin, or a tedious and miserable captivity.

14. Wherefore hear the word of the Lord, ye scornful men that rule this people which is in Jerusalem.

15. Because ye have said, we have made a covenant with death, and with hell are we at agreement, when the over-flowing scourge shall pass through, it shall not come unto us ; for we have made lies our refuge, and under falsehood have we hid ourselves.

To avoid, if possible, these ^{14 & 15} evils, and not place confidence where it will deceive you, attend, O ye scornful magistrates, and all ye people, receive from my mouth the following awful declaration. In as much as you are presumptuous enough to slight the most awakening threatenings, and esteem yourselves as secure, as if you were in league with death, and inviolable friendship with hell, therefore had no occasion to distress yourselves with fears, when your country

^h Scornful men, whether this was spoken, as a learned author explains *Acts* xiii. 41. of the fatal consequences of rejecting the message by *Christ* and his apostles : yet it may be properly enough expressive of despisers or scornful men, that look with haughty contempt on that corner-stone which is laid in *Zion*, and the judgment to be executed upon them, which will be so terrible, that it shall be a vexation only to understand the report.

SECT. 36. was laid waste with an invasion
 like the public scourges of over-
 flowing waters; you are certain-
 ly in the high road to ruin, for
 you say, it shall not come near
 to harm us; our subtlety and
 treachery will preserve and de-
 fend us; as to the enemy, we
 shall dissemble with his pride,
 worship his idols, or satiate with
 plenty of gold, his most enor-
 mous avarice.

CHAP. XXVIII. SECT. XXXVII.

A corner stone that might be relied on for supporting the building laid in Zion. The people to be governed, and judged conformably to the laws of righteousness. Scornful mens imagined covenant shortly to fail them; and their state to be a most helpless and distressed one, like that of the ancient Canaanites and Philistines. Advice to leave off their scoffs and insults, and diligently hearken to the prophet's voice. The propriety and inexpressible advantage of acting in this manner, illustrated by a beautiful and elegant simile.

SECT. 37.

ISA. xxviii. 16. & 17.

Isa. xxviii.
16 & 17

BY whatever expedients you flatter yourselves, to escape impending judgments, except those I am directing to, they will in the issue deceive you. Je-
 rusalem,

ISA. xxviii. 16.

T Herefore thus saith the LORD God, Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foun-

i He that believeth, &c. i. e. shall not be thrown into any tumult of passion, hurry of terror, or agony and torture of despair, through the disappointment of his hope, or failure of the object of his depen-

foundation: he that that believeth shall not make haste.

17. Judgment also will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

Jerusalem, saith the all-ruling Deity, is the only place where my people can be safe, and rely on the accomplishment of my promise for their protection; and *Mount Zion*, as a most solid foundation, or compact stone that secures the whole building, a settled rest, where it is my fixed purpose to defend them: he who submissively expects, and absolutely relies on this, shall not be disappointed. Whereas, those who think of other resources, fly to distant countries, and depend not on my promise, nor observe my laws, shall meet with perfect accuracy of weight and measure in the execution of my threatnings. As with a storm of hail, refuge from lies will be entirely swept away, as in an inundation of waters, caverns and hiding places afford no succour or safety.

18. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

As to your imagined covenant and agreement, they will not avail you: your awakened terrors will convince you of the folly and absurdity, as well as the gross impiety of such scoffing speeches: and with all your vain confidence you will certainly be subjected to a most shocking and remediless fate, when the furious

G g 2

and

dependance: from a radix, signifying the same thing as he shall not be *ashamed* or *confounded*.

SECT. 37. and implacable enemy, like an
 over-flowing scourge shall pass
 through the land.

19

You may be continually apprehensive, from the time such a powerful and formidable enemy begins his hostile march, early any morning to be surprized, or with the evening shades to be suddenly attacked; neither will he soon depart, nor allow you either day or night any quiet or respite; the rumour only of his advances, before you see the conquering army, or feel the weight of sword or spear, will greatly terrify you, and throw the people into a general consternation.

- 20 Too many will he find at ease and unprepared; without courage that must not fail, and confidence necessarily cover them with shame and confusion, therefore that will inevitably be reduced to the greatest straights and difficulties. Like a man who takes repose on a bed or couch that is too short for his stature, he cannot stretch himself upon it; or wraps him in a covering that reaches not to the extent of his body, he cannot preserve his extreme parts from cold; so will it happen to this unthinking generation, with all their groundless hopes, when the storm

19. From the time that it goeth forth, it shall take you: for morning by morning shall it pass over, by day and by night; and it shall be a vexation only to understand the report.

20. For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it.

21. For the LORD shall rise up as in mount Perazim; he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.

storm is violent, they will afford them no shelter.

SECT. 37.
Isa. xxviii
21

They have called upon the name of the LORD, and professed themselves to be his peculiar people, but not in truth and sincerity, he will proceed against them according as they have acted; that is, as his enemies, and most certainly slay them; the same that he did the *Philistines* in mount *Perazim*: he expressed a vehement indignation in pouring down from heaven the rattling hail-stones; he bid the sun stand still, that the slaughter upon the *Canaanites* by *Joshua* in the valley of *Gibeon* might be a compleat one: thus deserved judgments shall be executed with signal severity, though they be unusual, wonderful, and very different from the general tenor of his dispensations, which have been remarkable for lenity, forbearance, and mercy.

22. Now therefore be ye not mockers, least your bands be made strong, for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth.

Your only advice, therefore, is by no means to slight and deride God's threatenings by his prophets, but most seriously consider them, and speedily amend your lives, lest your sufferings be both exceeding great, and of long continuance; for I do most positively assure you, that notwithstanding God's co-
G g 3 venant,

SECT. 37. ^{Isa. xxviii} ²² covenant, the conditions of which you have notoriously violated, he hath fully purposed, unless you repent, by heavy judgments to bring upon the land of *Judea* a general desolation.

23. 24. To see clearly the nature of
& 25 divine dealing, and the different seasons appointed by providence for long-suffering and for chastisement, the following similitude taken from natural things may be considered; I could wish that a most diligent attention might be given to it, as ascertaining, that unless sinners are in due time reformed, they shall find it an evil and bitter thing, that they have departed from the living God. The following interrogatories will admit of an easy answer, Hath the husbandman no further view in preparing his ground by plowing it? Doth he open the earth, break the clods, and smooth the surface, for no use or purpose? When it is rendered even and plain, doth he not sow the several seeds, that the soil is fittest for, and are most likely to grow in it; scatter abroad proper quantities of the choicest he can procure, whether of fitches, cummin, principal wheat, appointed barley or rye?

23. Give ye ear and hear my voice, hearken and hear my speech.

24. Doth the plowman plow all day to sow? doth he open and break the clods of his ground?

25. When he hath made plain the face thereof, doth he not cast abroad the fitches and scatter the cummin, and cast in the principal wheat, and the appointed barley, and the rye in their place.

26, For his God doth^k instruct him to discretion, *and* doth teach him.

27. For the fitches are not threshed with a threshing instrument, neither is a cart-wheel turned about upon the cummin; but the fitches are beaten out with a staff and the cummin with a rod.

28. *Bread-corn* is bruised; because he will not ever be threshing it, nor break *it* with the wheel of the cart, nor bruise it with his horsemen.

There are rational faculties in ^{SECT. 37.} human nature, and experience ^{Isa. xxviii} and observation instruct, carefully and prudently to distinguish and manage in secular affairs. Thus, the fitches are not threshed with the coarse instrument that is proper for harder grain; nor is a cart-wheel or sled, that would too much bruise them, drawn over the cummin; the gentler measures of a staff and a rod are abundantly sufficient to answer all intentions. The same regular order, as to Divine Providence, according to their various dispositions and qualities, is observable in the government of mankind; the humble and penitent are spared, the hardened and obstinate dealt with more rigorously.

Bread-corn being of a more ²⁸ compact nature, is used with greater violence, and beaten so as to be separated from the straw and chaff, yet not so as to be bruised or beaten to dust; the husbandman does not suffer it to be threshed so long; the cart-wheel not to be so often drawn over, nor the horses hoofs so much to trample it, till they

G g 4 have

^k *Instruct*, &c. according to the marginal reading, there is a continuation of the similitude to the time of harvest; and it is rendered, *he bindeth it in such sort as his God doth teach him.*

SECT. 37. have crushed and spoiled the
grain.

Isa. xxviii

29

This ordinary skill and common discretion, as to the conduct of rural matters, proceeds from the exercise of a talent or faculty wherewith the God of all understanding hath endued man, and is universally manifest; and can it be supposed that the great original of all wisdom and perfection, will not display an impartial and infallible direction in his dealings with his people; and whilst he utterly destroys the impenitent and incorrigible, gently correct, for their good and happiness, those who tremble at the threatenings of his word, and are reclaimed by the milder methods of his rod and staff?

29. This also cometh forth from the Lord of hosts, *which is* wonderful in counsel and excellent in working.

CH A P. XXIX. S E C T. XXXVIII.

Prophetic denunciation against the city Jerusalem, stiled Ariel. Its siege foretold: its distress represented: the insensibility of the people: their calamities therefore unexpected. Their wretched stupidity, epidemical and universal, 1—13.

ISA. XXIX. 1.

WO to Ariel the city *where* David dwelt, add ye year to year; let them kill sacrifices.

2. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel,

ISA. XXIX. 1.

I Am the messenger, saith the SECT. 38. prophet, unto thee, O *Jeru-* Isa. xxix. *salem*, of heavy tidings: your ^I temple and altar are threatened, and the whole royal city, once the residence of the ever memorable king *David*, which you hoped would have been perpetuated in all its splendour and glory to his latest posterity; you are degenerate, and shall not many years continue to observe your solemn feasts with an hypocrisy that renders them detestable, nor offer up the multitude of appointed sacrifices, which only serve to feed a vain confidence.

You may, for a short time, ² proceed in this unmeaning round of a specious formality; and flatter yourselves, from my delay of judgments, saith the LORD, that they shall not be executed; you will prove mistaken: I have appointed, that instead of that pleasure

SECT. 38.

Ma. xxix.

2

pleasure you pretend to take in sacred rites, you shall be oppressed with anxious cares, overwhelmed with extreme grief. As the bodies of slaughtered cattle surround the brazen altar of burnt offerings in the temple, the streets of your city, and your whole country, shall be filled with the carnage of slain men.

3 My instructions are given for that dreadful purpose, and you will be invaded with a foreign army of well-disciplined troops; they will form an encampment in the environs of your town, and able engineers lay a regular siege: they will block it up, build ramparts, make trenches, and raise batteries, with full intent to oblige the inhabitants to a surrender, or take it by storm, level its forts with the ground, lay it in ruins and ashes.

4 At present your spirits may be high, and you talk big of your strength and the multitude of your riches; yet you shall be humbled to the lowest dust, and as prisoners, with bodies prostrated on the ground, supplicate your victorious enemies; with the lowest voice and most submissive tone implore their mercy, like those pitiful impostors who live upon the credulity
and

3. And I will camp against thee round about, and I will lay siege against thee with a mount, and I will raise forts against thee.

4. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit out of the ground, and thy speech shall whisper out of the dust.

and folly of a deceived multi-^{SECT. 38.}
tude, who pretend to commu-^{Isa. xxix.}
nications with, and intelligence⁴
from familiar spirits; who mut-
ter their ambiguous answers in
broken and inarticulate sounds;
and to give them an air of great-
er secrecy and solemnity deliver
them with whispering voices, as
proceeding from deep caverns of
the earth, and almost spent in
their long passage before they
can reach the ear: to such a low
state and despicable mean arti-
fices shall your arrogance and
self-sufficiency shortly be re-
duced.

5. Moreover, the
multitude of thy
strangers shall be
like small dust, and
the multitude of the
terrible ones *shall be*
as chaff that passeth
away: yea *it shall be*
at an instant sud-
denly.

In this emergency, you may⁵
apply for succour to your fo-
reign allies, and esteem your
garrisoned towns safe in the de-
fence of auxiliary forces: they
may also be numerous, but you
will no more be secure from their
aid, than the dust which the
wind soon disperses; and how-
ever military and formidable
their aspect, they will perform
no more deliverance, than the
chaff which is driven before a
rising storm, they shall betake
themselves to a precipitate flight,
and, as it were, in a moment of
time, be vanished and gone.

6. Thou shalt be
visited of the LORD
of hosts with thun-
der,

This cannot surprize you,⁶
when you recollect the real state
of your affairs; whose displea-
sure

SECT. 38. sure you have incurred, and that

it is the supreme and univer-

Isa. xxix.

6 sal potentate, who is avenging upon you his quarrels; thus when your city is taken by storm, the violence must be resistless, the terror and horror inexpressible, as if the heavens resounded with peals of thunder; the earth shook and tottered with noise, as if it was bursting asunder; the sky was charged with the blackest clouds, and the lightning blazed all abroad; storms roared, tempests swept, and the rattling hail intermixed with flames of devouring fire layed waste all before them.

7 & 8 The countless numbers from different nations, that with hostile intentions lye before *Jerusalem*, attack its fortresses, and in all respects that they are able, distress its inhabitants, make no manner of doubt but they shall prevail: it seems to them, like the dream of a night vision, rather a transient affair, than an hardy undertaking: it resembles an imaginary entertainment, or hungry man's dream, that he gratifies his appetite with a plentiful repast; but when he awakes, finds himself in the same condition of emptiness and craving desire, that he was when he went to rest; or a thirsty man, when

he

der, and with earthquake, and great noise; with storm and tempest, and the flame of devouring fire.

7. And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

8. It shall even be as when a hungry man dreameth, and behold he eateth; but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and behold he drinketh; but he awaketh and behold he is faint, and his soul hath appetite; so shall the multitude of all the nations be that fight against Mount Zion.

he fancies that he is sufficiently ^{SECT. 38.} quenched, but soon perceives ^{Isa. xxix.} the faintness and langour of his parched throat to remain: such event is expected by the multitude that besiege this city; they reckon it a trifle to have surprized and taken it, and express the utmost ardour and impatience for fresh enterprizes, more arduous work and greater abundance of spoil.

9. 1 Stay yourselves and wonder, cry ye out, and cry they are drunken, but not with wine; they stagger, but not with strong drink.

10. For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

Lay these matters, foretold so ^{9 & 10} long before they happen, to heart, and raise your voices in the loudest exclamations of astonishment, that a people should enjoy predictions that might be of the greatest advantage, and yet through their own security and stupidity, not believe, or not regard them. As if the fumes of some intoxicating liquor had turned their heads, they seem to have lost the use of their reason and senses. They are stricken, as the effect of their obstinacy and just recompence of their incredulity, with a kind of moral le-

1 Stay yourselves, the marginal reading is, *take your pleasure and riot.* The spirit of deep sleep, &c. that is, a moral lethargy or a state of spiritual insensibility. A representation, as many other passages in this sacred writer, of our own times; too affecting to be enlarged on; may the people be aroused, before they are ruined! The prophecy may be said to be fulfilled, according to our Saviour's application by hearers in whatever age, that act the same part. *Matt. xv. xiii. 14. John xii. 40. Rom. xi. 8. Glassius. 2117.*

SECT. 38.

Isa. xxix.

10

lethargy; the thickest veil of spiritual moral blindness is fallen upon the eyes of their minds; neither is it the populace only but the wisest amongst them that are thus miserably bewildered; the prophets, the magistrates and the teachers themselves give no evidences of real knowledge or a just discernment.

11 & 12

This is the misfortune of all my discoveries of the calamitous circumstances to which Jerusalem shall be reduced: they signify no more to you, nor are more attended to, than a book close sealed up is read by a man of learning, who has not, though it is put into his hands, the liberty to open it: or a book that is open to one who is ignorant of the language in which it is written.

11. And the vision of all is become unto you, as the words of a book that is sealed, which men deliver to one that is learned, saying, read this I pray thee; and he saith, I cannot for it is sealed.

12. And the book is delivered to him that is not learned, saying, Read this I pray thee, and he saith, I am not learned.

CHAP. XXIX. SECT. XXXIX.

Formality and hypocrisy in religion, the source of folly in all other respects. Criminal designs not possible to be hidden from the all-discerning Deity; not screened by the most specious outward professions. After an extreme devastation, extraordinary fertility promised the peculiar people. The meek and humble to be made glad: the oppressor humbled: and a general reformation to take place. 13 to the end.

ISA. xxix. 13.

W Herefore the Lord said, for as much as this people ^m draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me, is taught by the precept of men.

ISA. xxix. 13.

MY charge, saith the eternal SECT. 38. and infallible *Jehovah*, against the *Jewish* nation, is exceeding heavy, and their conduct to an all-seeing mind enough provoking to vindicate the most rigorous proceedings; they outwardly profess a great regard for my worship, and with much seeming zeal perform its several offices; but their lives too plainly manifest that there is no sincerity of devotion in their hearts: moreover, their homage is not what I have commanded, but they themselves have devised and contrived, they are more influenced

^m Draw near, &c. This passage seems referred to *St. Matt.* xv. 7. 8. and 9. *The hypocrites*, &c. in the sense it is quoted it may properly enough be said to be fulfilled by the hearers of our blessed Lord's day; by too many, alas! of later times: truly by all of whatever age, who act after the same preposterous manner. *St. Matt.* xiii. 14. *John* xii. 40. *Acts* xxvii. 16. *Glass. Oper.* 2117.

SECT. 39. ^{Isa. xxix.} enced by human authority than
 13 the Supreme Majesty of heaven,
 and the dictates of reason and
 conscience; it cannot well hap-
 pen that they derive much bene-
 fit from only keeping up ap-
 pearances with an all pervading
 spirit.

14 Therefore, in a just resent-
 ment of this their folly and im-
 piety, I will inflict upon them
 calamities, saith the Lord, which
 are out of the usual course of
 my most gracious providence,
 and diametrically opposite to
 my kind affections and inclina-
 tions, in all respects to promote
 their well being and happiness;
 for whatever wisdom they have
 been famed for it shall utterly
 forsake them; the management
 of their public affairs shall pro-
 claim a most dire infatuation,
 and nothing like understanding,
 prudence, or true policy, be
 found in the ablest amongst them.

15 They are digging their own
 ruin and destruction, and let
 them early meet with the misery
 their aggravated folly deserves,
 who are so destitute of all re-
 flection and consideration as to
 flatter themselves that they can
 any way cover their wickedness,
 or conceal their corrupt and sub-
 tle designs from the infallible
 knowledge of an all-seeing God,
 the

14. Therefore be-
 hold, I will proceed
 to do a marvellous
 work amongst this
 people, even a mar-
 vellous work, and a
 wonder; for the wis-
 dom of their wise *men*
 shall perish, and the
 understanding of their
 prudent *men* shall be
 hid.

15. Wo unto them
 that seek deep to hide
 their counsel from
 the Lord, and their
 works are in the
 dark, and they say,
 who seeth us? and
 who knoweth us?

the sceptical language of whose ^{SECT. 39.}
close and sagacious hearts, when ^{Isa. xxix.}
they are contriving some clandestine evil, or secret mischief is, ¹⁵
What eye beholds? or who is
there present to take cognizance,
that we should not be perfectly
secure?

16. Surely your
turning of things up-
side down shall be ef-
teemed as the potter's
clay, for shall the
work say of him that
made it, he made me
not? or shall the
thing framed say of
him that framed it,
he had no understand-
ing?

'Tis utterly impossible to con- ¹⁶
ceal any thing from the rays of
his intelligence who possesses
man's reins, and to whom dark-
ness and light are both alike;
whatever ways and means, turn-
ings and windings about you
may use for this intent, they will
certainly deceive you, and in the
divine estimate prove to be no
better than the clay in the pot-
ter's view: shall the work deny
his power and ability who actual-
ly produced it? Or shall the
thing moulded and fashioned in-
to some particular form, declare
that he who gave it that model
understood nothing at all what
he was doing, did it without any
design, had no real meaning in
such a formation? to such pal-
pable absurdities do you plainly
reduce yourselves if you think
to withdraw from Omnipresence,
or evade the observation of an
Omniscient JEHOVAH.

17. Is it not yet a
very little while, and
Lebanon shall be turn-
ed into a fruitful
field,

You cannot possibly do this, ¹⁷
nor yet escape the judgments he
is determined to execute; but if
H h they

SECT. 39.

Isa. xxix.

17

they obtain his end, and effectually reform you, the scene shall shortly be changed, and your land blessed with a remarkable fertility; those places that lie uncultivated, waste and only woodlands, like Lebanon shall yield as rich and plentiful crops as the most fruitful inclosures, and the inclosures or fields shall bear so much larger quantities of corn than usual, for the height and thickness of its growth as to resemble a forest.

18

To these secular advantages shall be added still greater and more important ones, wherein their virtue and piety, and moral agency are immediately concerned. At that time of sedate thought and consideration, those who had long been inattentive to the incomparable instruction of the best of books, and unaffected with the awful messages of the prophets, shall diligently study, and duly observe them; the eyes of their understanding, whose vices and follies had thrown mists before them, shall be opened to distinguish, in the day of their adversity, things that differ, and to be clear-sighted where they are greatly and lastingly interested to beware of being deceived.

As

field, and the fruitful field shall be esteemed as a forest.

18. And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19. The meek also shall increase *their* joy in the LORD, and the poor among men shall rejoice in the holy one of Israel.

As to the modest and humble, ^{SECT. 39.} who have depended on and submitted to them, they shall have ^{Isa. xxix.} abundant occasion to rejoice in the dispensations of Divine Providence; and the oppressed and almost desponding poor, to be in the highest degree pleased and exhilarated by their absolute confidence in the GOD of *Israel*, who hath preserved them in danger, and vouchsafed them a most signal and glorious deliverance.

20. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off.

Happy for you, those tyrants ²⁰ and savages who struck terror, and imposed the heaviest burdens, are now no more. Those who derided the solemnest threatenings, see the sad effect of their impiety in their utter ruin; and all those are slain or carried into captivity who were so intent upon it as to watch for all opportunities of evil and mischief.

21. That make a man an offender for a word, and lay a snare for him that reproveh in the gate, and turn aside the just for a thing of nought.

Who will censure in the most ²¹ uncharitable manner, or punish with the utmost severity, as if they were capital offenders; those who happen through surprize to speak unguardedly; who take what they say by the worst handle, or pervert expressions to a quite contrary meaning than that which was intended; lie perpetually upon the watch to circumvent and ensnare the preachers of righteousness; and create

SECT. 39.

Isa. xxix

trouble, as if guilty of sedition or treason to those true and faithful prophets, who impartially reprove iniquity wherever they find it; who warn the people in the most public places and before the greatest concourses, and are neither afraid nor ashamed to admonish kings and governors that offend God's laws: who without just cause, or much benefit to themselves, upon all occasions, and under the most frivolous pretences, brow-beat or overbear the just man in courts of judicature, so that he cannot obtain what is his right, nor a redress of the most manifest grievances.

22 Happy for the peculiar people, they are now delivered from the criminal artifices of such designing wicked men; their Almighty Guardian, having begun to do them good, will continue to be favourable and bountiful to them; for thus the great and good God expressly declares, who rescued *Abraham* from idolatry, and supported him; to his posterity, all my promises shall, in the fullest manner, be performed to them; they shall not be disappointed in their highest expectations from my regard, nor ever have occasion to repent of their most unreserved confidence in

22. Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

in my providence and obedience ^{SECT. 39.}
of my laws.

Isa. xxix

23. And when he
seeth his children,
the work of mine
hands in the midst of
him, they shall sanc-
tify my name, and
sanctify the holy one
of Jacob, and shall
fear the God of Israel.

And when, as if they were ²³
beheld by the ancient patriarch,
his posterity shall perceive their
large increase bearing his respec-
table name, and to whose power
and goodness they plainly owe
the most distinguishing privi-
leges, they shall, in the highest
degree, admire my perfections
as supreme and most adorable ;
and do all the honour in their
power to my moral attributes
by uniformly good and virtuous
lives ; with all possible pleasure,
gratitude, and glory, they shall
revere and serve, love, and en-
tirely trust in me.

24. They also that
erred in spirit shall
come to understand-
ing, and they that
murmured shall learn
doctrine.

To compleat all their advan-²⁴
tages and happiness, their intel-
lectual powers shall be greatly
improved, and employed to the
noblest ends and purposes ; their
moral Judgment, and refined
reason, shall be applied to the
most honourable study and know-
ledge of true wisdom ; and their
temper and tenour of actions be
under the guidance of discretion :
they who formerly raised objec-
tions to the instructions of the
prophets, and repined at their
restraints, shall fully inform
themselves in these matters, cor-
dially embrace what is proved to

SECT. 39. be right and good, and uniformly
 observe it in their manners and
 lives,

24

C H A P. XXX. S E C T. XL.

The Jews admonished for applying to Egypt for support. The people of that country unable to defend themselves against the Assyrians. Multitude of rich presents sent them, who had formerly been their tyrannical and cruel oppressors. The prophetic warning to be recorded. Charges brought against the Jews, and their destruction threatened. To be prevented only by repentance, future obedience, and religious confidence. The neglect hereof certain to be fatal, 1—18.

SECT. 40.

ISA. XXX. 1 & 2.

ISA. XXX.

1 & 2

I Denounce, as they most justly deserve, heavy judgments, saith the tremendous *Jehovah*, against the peculiar people, whom I have highly favoured, and required to confide in me as their sovereign defender; but who have revolted from their allegiance, and disobeyed my most express laws; preferred their own vain devices before my most salutary counsels; and assured themselves of relief from dangers, by other means than I have directed to, or do approve of; neither repenting of their sins nor imploring mine assistance. To enhance their guilt,

ISA. XXX. 1.

WO to the rebellious children, saith the Lord, that take counsel, but not of me? and that cover with a covering, but not of my spirit, that they may add sin to sin.

2. That walk to go down into Egypt, (and have not asked at my mouth) to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt.

guilt, they have applied to hea-^{SECT. 40.}
thens for succour from slavery, ^{1sa. xxx.}
to whom I delivered them; they ^{1 & 2}
have not scrupled to dispatch
messages to *Egypt*, without con-
sulting me, to strengthen them-
selves by an alliance with *Pha-
roah*, and by the troops he
should furnish them with to se-
cure them against the enemy.

3. Therefore shall
the strength of Pha-
roah be your shame,
and the trust in the
shadow of *Egypt* your
confusion.

4. For his princes
were at Zoan, and
his ambassadors came
to Hanes.

All reasonable men will re-^{3 & 4}
proach you for raising them,
when your expectations from the
king of *Egypt* are so totally frus-
trated, as they certainly will be,
and the event shews that he is
unable to defend his own territo-
ries; as the result of this vain
and foolish confidence, you will
be covered with shame and con-
fusion. However solicitious and
indefatigable your ambassadors
are to gain this people over to
your interest, and men of the
first rank and character, where-
ever the court moves to follow
it, you will find no advantage.

5. They were all
ashamed of a people
that could not profit
them, nor be an help
nor profit, but a shame
and also a reproach.

What can be reckonéd in the
highest degree ignominious, if
not such capital errors of public
affairs in those who sit at the
helm, and ignorance as to the
strength of a neighbouring pow-
er, so as to expect that aid from
him, which he is too inconsidera-
ble to afford? all will condemn
and reproach you for depending

SECT. 40. on one who was never likely to

give you assistance or support.

Isa. xxx

6 As to the unthinking men, if they are deaf to admonition, and undeserving of pity, yet one cannot but deplore the hard fate of the poor belaboured brutes, that are loaded with burdens of presents southward; even from *Judea* to the land of *Egypt*, a country, where the ancestors of those who sent them, groaned under an heavy yoke of intolerable bondage; and whose posterity would not in all likelihood fare much better, from a number of their rapacious soldiers among them: the tedious journey to which place is full of dangers, and when, through a vast wilderness, infested with wild beasts, and fiery flying serpents, they have conveyed their wealth on asses and camels, to this people; it will not at all avail, nor procure for them the smallest benefit.

7 If they should be inclined, and actually exert their utmost endeavours to do it, yet it shall not be in their power to help them; therefore saith the LORD, it hath been my repeated and most earnest exhortation to my people, by my prophet, by no means to have recourse to *Egypt* for assistance; but as ever they desire

6. The burden of the beasts of the south: into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels to a people that shall not hear them,

7. For the Egyptians shall help in vain, and to no purpose; therefore have I cried concerning this, their strength is to sit still.

bak
San
by
for
call
rity
by
Lor
of t

desire to be secure, keep them-
selves serene and composed; wait
upon the LORD, and wholly de-
pend on his support.

SECT. 40.
Isa. xxx
7

8. Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever.

My frequent exhortation and most solemn warning being in vain, do thou, my prophet, saith the LORD, write it on a table, note it in a book, to be hung up as a monumental inscription, in some public place to be universally read, and be for a perpetual testimony to all future generations, how faithfully they have been admonished, yet how inattentive and refractory.

9. That this is a rebellious people, lying children; children that will not hear the law of the Lord.

10. Which say unto the seers, see not and to the prophets prophesy not unto us right things, speak unto us smooth things prophesy deceit.

Their very unhappy, but just character is, that they practise quite different from what they profess, and do not reckon themselves obliged by the most sacred engagements; so far from observing in the prevailing tenour of their actions, they have hardly patience to hear the discourses of God's prophets. They would be glad to silence them,

9 & 10

ⁿ Go write, &c. the same thing is enjoined the prophet *Habakkuk* at the 10th. v. *Seers* are mentioned, of which number *Samuel*. c. ii. 2. is said to be one; that is a sacred person, who by whatsoever kind they be of revelations that God makes to him, foresees and discovers futurities, by a different word, *Nathan* is called a prophet, that is a public teacher, invested with authority, taught of God, and an interpreter of divine things. *Gad*, by another expression, is termed, a divine person whom the Lord honours with ecstatic revelations, which was the character of the great prophets. *Vitring. in Loc.*

SECT. 40. them, unless they would disse-
 ble with, and fatally deceive
 them; leave off, say they, that
 acrimony of expression you or-
 dinary use in inculcating re-
 pentance, and the future strict-
 ness of virtue and piety: and
 accommodate your lectures more
 to our lives and manners; con-
 sult our taste, flatter our hu-
 mours, and indulge us in our
 love of gain, or thirst after sen-
 sual pleasure.

11 Grate our ears no longer with
 stern prophecies, and severe re-
 proofs; and if your consciences
 forbid this, and you cannot but
 declare what the LORD hath en-
 joined; we must tell you, that
 we will not bear it, therefore de-
 sire you not to speak at all; es-
 pecially not to weary us with
 the mention of the name of the
 Lord, of which above all others
 we are averse to hear any thing.

12, 13, I cannot but report what, saith
 & 14 the prophet, I am directly
 charged with, and what the
 most high God hath expressly de-
 clared, which is as follows; since
 your aversion is so strong to the
 mention of my name, and your
 contempt so flagrant of my com-
 mands, that you will apply and
 depend upon *Egypt*; and be of-
 fended with him who would op-
 pose you in it, and better advise
 you

11. Get you out
 of the way, turn aside
 out of the path, cause
 the holy one of Israel
 to cease from before
 us.

12. Therefore thus
 saith the holy one of
 Israel, because ye de-
 spise this word and
 trust in oppression and
 perverseness and stay
 thereon.

13. Therefore this
 iniquity shall be to
 you as a breach ready
 to fall, swelling out
 in a high wall, whose
 breaking cometh sud-
 denly at an instant.

14. And he shall break as the breaking of a potter's vessel, that is broken in pieces; he shall not spare; so that there shall not be found in the bursting of it, a sherd to take fire from the hearth, or to take water withal out of the pit.

you, prosecuting this wild scheme with the utmost impetuosity of a down right frenzy. I do most positively assure you, that this enormous offence, in trusting to your wealth and to *Pharaoh* for support, shall be dearly paid for, or prove greatly prejudicial; the swelling out of an high wall is a certain indication that it will not stand long; its materials are not firmly cemented, and its weight will help to bring it down: the like tokens are your pride and infinite presumption, of your approaching fate. As the owner of an earthen vessel, in his excessive rage throws it against a wall or pavement, not concerned what becomes of it, so that it is broken to pieces, and rendered quite useless: to such irretrievable ruin hath the Lord, in his just indignation, consigned your people, neither will he pity or spare such provoking offenders.

SECT. 40.
Ifa. xxx.
12, 13,
& 14

15. For thus saith the LORD God, the holy One of Israel, in returning and rest shall ye be saved; in quietness and confidence shall be your strength, and ye would not.

The sequel is his certain instruction, who is your sole Lord and protector, and possessed of all possible perfection to accomplish whatever he shall promise: all your hopes on a most holy and all-powerful Deity, rest upon your returning from your evil courses, by a timely and effectual repentance; and if you expect

SECT. 40. expect to be preserved and defended from your enemies, you must patiently wait and absolutely rely on God; but to no manner of purpose has this conduct been repeatedly and most earnestly urged upon you.

Isa. xxx

15
16 & 17 Your answer is in the negative; and to all that could be advanced by way of persuasion, you said, No, we will not confide in God alone, but we will use the utmost expedition that horses can afford to obtain help from *Egypt*, therefore shall ye be forced upon expedition to escape the enemy; beasts of the greatest speed shall carry us to solicit *Pharaoh's* assistance, therefore they shall equal, if not exceed you in the swiftness of their cattle, who shall pursue your retreat; the attack of an inconsiderable number shall occasion your very precipitate flight, and your rout be so compleat, that most of you shall be slain, dispersed,

or

16. But ye said, no, for we will flee upon horses; therefore shall ye flee, and we will ride upon the swift, therefore shall they that pursue you be swift.

17. One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee; till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.

p *Beacon*, these usually stood by themselves in some solitary place, and *ensigns* staked on lofty barren hills, are proper similitudes to represent their scattered condition; but by a different turn given to the words, some understand them, as signifying, that they were dispersed over the face of the whole earth; and that people shunned them, or gathered together only to gaze at them; as they flock to a standard erected on some eminence. *Velaken*, rendered at the 18th v. and therefore, may rather signify yet notwithstanding.

or carried away captive as ob-
jects for all people to gaze at,
pity, or despise.

SECT. 40.
Isa. xxx
15

CHAP. XXX. SECT. XL.

Intimations, that when the Jews were humble and penitent, the Lord would appear for them, and be exalted by his clemency and mercy; and by his judgments upon their enemies: they should dwell in peace and safety at Jerusalem, and have no more occasion of grief and tears; if they suffered some hardships as to the scarcity of provisions, they should nevertheless abound in rational and nobler entertainment; no more neglect and persecute their teachers, but be pleased with their fidelity, improve by their instructions, and whenever they erred or strayed, easily be persuaded to return into the right way. Idols should be treated with the utmost contempt and abhorrence. The produce of their land plentiful, and their state in general prosperous. Distresses to fall upon their adversaries; and their hearts to overflow with joy and gratitude.
18 to the end.

ISA. XXX. 18.

ISA. XXX. 18.

SECT. 40.

AND therefore will the Lord wait that he may be gracious unto you, and therefore will he be

WHATEVER rigour and severity to you his people, some of the dispensations of divine providence may seem to

Isa. xxx
18

Wait, &c. the radix signifies *to stay, wait, or tarry* in hope of some benefit. We wait for God, when we patiently expect his gracious interposition, or the accomplishment of a promise or prediction in our favour. God patiently waits for us in expectation of our repentance, and becoming objects, or qualified for his favour.

Exalted, &c. the Hebrew signifies *to lift, to raise, or rear up a stone or building; an high earth, or exalted situation*, where there is safety. The meaning in the text is, He will be exalted, in your sense of his great powers, displayed in the judgments inflicted on you, to lift up one's self for action. *Isaiah xxxiii. 3.*

SECT. 40. to have carried in them, they are
 all most certainly designed to render you penitent and objects of his mercy: he is waiting the effect and desiring the opportunity, that your evil courses being reformed, he may consistently display those attributes for your good in which he is peculiarly delighted: it is with moderation, clemency, and all favourable allowances for your infirmities that he punishes; not in transports of passion and fury of indignation. Inexpressibly happy are all they who comport with his views, and submissively expect the return of his favour.

be exalted that he may have mercy upon you: for the Lord is a God of Judgment; blessed are all they that wait for him.

19 The considerate good people, who act in this religious wise manner, shall experience the happy effects; the calamitous season shall be a very short one, before they dwell again in peace and safety at *Jerusalem*. When you shall lift up your voice of distress, the Lord will incline his ear of a very kind regard; the event shall soon shew that he hath most graciously attended, and you have not implored his aid in vain.

19. For the people shall dwell in Zion at *Jerusalem*: thou shalt weep no more: he will be very gracious unto thee, at the voice of thy cry; when he shall hear it, he will answer thee.

You shall be unspeakably happy in a general reformation of man-

20. And though the Lord give you the

^r *Dwell in Zion*, most probably, after *Sennacherib* had withdrawn his troops from the siege of *Jerusalem*, and could not prevail against it.

the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers.

manners; and though a famine ^{SECT. 40.} of the necessities of life may ^{Isa. xxx.} prevail, yet you shall have learned the unspeakable advantage of faithful instructors in acquiescence, patience, and all virtue; they shall no more be obliged to hide in corners, or flee to distant countries to avoid the persecution of your contempt and insult; it shall give you an high pleasure to receive their frequent visits, and to grow wiser and better by their rational and affectionate discourses.

21. And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it when ye turn to the right hand, and when ye turn to the left.

Another signal privilege, as ²¹ sudden passion, or strong temptation, may sometimes mislead you, the Lord will vouchsafe, that by his word in the mouth of his teachers, whenever you deviate he will be present, and ready to direct you speedily to return into the right way. This inexpressible benefit you will derive from a constant succession of true prophets and reprovers by office, in concurrence with what you understand from reason and conscience, the course of providence and the effects and consequences of your actions.

As

* *A word behind, &c.* an allusion, as has been reckoned, to school-masters, who follow their disciples step by step, to observe and remind them, if they go out of the path, or exceed the limits prescribed them. Or to shepherds who come behind their flocks, to bring them, if they straggle, into the way again.

SECT. 40.

Isa. xxx.

As to all false religion, a grateful remembrance of the wonders wrought for you by the eternal ²² *Jehovah*, shall engage you to treat his rivals and idol competitors with the utmost contempt and abhorrence: however rich the ornaments of images, or heavy with the decorations of gold or silver, to shew them no regard, to throw them out of the way as defiled and offensive; to say to them, O ye detestable vanities, get ye for ever out of my sight.

²³ If your repentance be thus effectual and universal, instead of the gloomy and melancholy prospect of a depopulated country, which you have sometimes beheld; your God shall command the clouds to water with their rain and dew the ground where your seed is sown; your bread corn shall be well-fed, and the heavy ears in the greatest plenty: your cattle also shall not be limited to a small district, or a barren waste; but shall graze at large in extensive pastures of excellent herbage.

²⁴ The produce of corn shall also be so richly abundant, that those

^{22.} † Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold; thou shalt cast them away as a menstruous cloth; thou shalt say unto it, get thee hence!

^{23.} Then shall he give the rain of the seed, that thou shalt sow the ground withal, and bread of the increase of the earth, and it shall be fat and plenteous; in that day shall thy cattle feed in large pasture.

^{24.} The oxen likewise, and the young asses

† *Ye shall defile, &c.* The prophet had before represented *images and idols* as blinder than moles, and fitter to lie in darkness than bats, i. e. to be treated with the utmost disdain and abhorrence. c. ii. 20.

asses that ear the ground, shall eat clean provender which hath been winnowed with the shovel and with the fan.

25. And there shall be upon every high mountain, and upon every high hill, rivers and streams of water in the day of the great slaughter, when the towers fall.

26. Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

those useful and laborious creatures for plowing the land, the oxen and asses shall have a sufficiency of it for provender, pure and unmixed with chaff, as in former times was done to render it more lasting.

Further conspicuous shall the divine goodness and mercy be, in the heavy showers of refreshing rain that shall fall upon the mountains and hills, which used to be unfruitful, and run down in torrents to fertilize the distant valleys; this shall be observable in that joyful and glorious day, when the Lord shall cause a mighty slaughter to happen among your enemies and their princes and generals, like so many towers, to faint and die.

Into such ecstasies of joy shall the people be thrown when the LORD shall deliver them from their fears and dangers, that there shall seem to be a change in the face of universal nature; the moon, with its feebler rays of borrowed light, shall shine with all the brightness and splendour of the sun's meridian beams; and the light of the sun itself blaze out with such transcendent strength and amazing glory, as if seven suns at once shone in the firmament, and with all their united vigour and lustre as it were,

SECT. 41. were, congratulated the wonderful recovery of our state and nation from the breaches and wounds we had received of the enemy.

Isa. xxxi.

26

27 Let the whole world be admonished, that though the Supreme Majesty, from an infinite patience and unwillingness that any should perish, may seem to stand afar off, and postpone the execution of his threatnings, yet if they are not reclaimed, he will come at length with the utmost violence of flaming wrath, to pour down the heavy weight of intolerable vengeance: his lips as it were tremble with transport of anger, and every word breath terror, confusion, and destruction.

28 The unhappy man is not in greater danger of drowning than the impenitent are of ruin, from his terrible displeasure, that is up to the midst of the neck in a stream of overflowing water; as in a sieve that is soon empty, by letting what is put in it run through: so will he sift and shake, distress and scatter, the enemies

27. Behold, the name of the LORD cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire.

28. And his breath as an overflowing stream shall reach to the midst of the neck, to sift the nations with the sieve of vanity; and there shall be a bridle in the jaws of the people, causing them to err.

^u *Indignation*, the learned professor Schulten's, affirms from the Arabic derivation, that the original force of this word, is to foam at the mouth. Hence it signifies to be in great wrath, to express this in bitter language; to shew it by all marks of the highest detestation. It denotes furious anger; the warmest resentment against an object that is become abominable, and fierce insolence. *Hef.* vii. 16.

enemies of his people, till they ^{SECT. 40.} are reduced to the smallest number; as a rider checks and turns ^{1sa. xxx} an horse with bit and bridle, so will he curb and guide them, contrary to their designs, into divers ways that shall issue in their ruin and misery.

29. Ye shall have a song as in the night, when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty one of Israel.

On that joyful occasion, O ye ²⁹ rescued people, you shall sing and give glory to God, with that mirth and pleasure which are usual on the evening before your solemn festivals, when all your males go up to the temple; the same as when you pass along from distant parts of the country, chanting and playing upon musical instruments, from an unfeigned joy that you are shortly to meet with your offerings and services, the great and blessed God, in his sacred rest on mount *Zion*.

30. And the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering and tempest and hail-stones.

The dreadful overthrow to be ³⁰ celebrated, has in it certain and undeniable marks of divine indignation; what is it but the voice of Infinite Majesty that rends the skies in the loudest claps of bellowing thunder? What but his matchless arm that blazes in lightning all abroad, and destroys wherever the ball falls! Horror seizes them: he strikes in fury: how heavy do they feel his mighty hand! how

SECT. 40. high do the flames of his anger
 rise ! how widely do the hurri-
 canes of his wind disperse ! the
 tempest how it roars, and the
 hail-stones rattle !

31 By this commotion in the hea-
 vens, this rage of elements and
 astonishing display of Omni-
 potent vengeance, such a blow
 shall be given the *Assyrians*, that
 it need not be repeated, they
 shall not be able to rise again,
 who have so long been a scourge
 and terror to all the neighbour-
 ing nations.

32 And in every place where the
 grounded staff of divine indig-
 nation, which gives the deepest
 wounds, shall fall, it shall plain-
 ly appear that it is the arm of
 the Lord which hath wielded it;
 and his people shall celebrate
 their deliverance in melodious
 strains with exulting triumph :
 in battles that will shake and
 storm their utmost strength and
 courage, even in a tempest, and
 most terrible convulsion of na-
 ture, will the Omnipotent Being
 attack and crush them to atoms,
 or depress them to nothing.

33 For the valley of Tophet, as
 appointed in antient times, of
 God for this dreadful purpose in
 a future age, is fitted for the re-
 ception of the greatest multitude
 of *Assyrian* carcases to be buried
 or

31. For through the
 voice of the LORD
 shall the Assyrian be
 beaten down, which
 smote with a rod.

32. And in every
 place where the
 grounded staff shall
 pass, which the Lord
 shall lay upon him,
 it shall be with tab-
 rets and harps, and
 in battles of shaking
 will he fight with it.

33. For Tophet is
 ordained of old. Yea
 for the king it is pre-
 pared, he hath made
 it deep and large,
 the pile thereof is fire
 and much wood, the
 breath of the Lord,
 like

like a stream of brim-
stone, doth kindle it.

or burnt there: as designed, it is SECT. 40.
very properly prepared for the Isa. xxx
captains and generals of that 33
army, being a very low one in
its situation, and extensively
large in its surface; the vast pile
thereof consists of fire to con-
sume, and combustibles of wood
to feed it; the Lord, in his fu-
ry, with his spirit like a current
of liquid sulphur proceeding
from a tempest, doth kindle it
to that degree of violence, that
it shall speedily destroy whatever
is cast into it.

CHAP. XXXI. SECT. XLI.

*The Jews further dissuaded from applying to Egypt
for help, or relying on the multitude of their chariots,
and strength of their horsemen. The Egyptians
only men, not God, and their horses flesh not spirit.
The Lord himself would defend and protect Jerusalem:
Then the people were to repent, to turn unto him,
and shew their full conviction of the vanity and folly
of worshipping idols, in consequence of which the
Assyrian army should be destroyed.*

ISA. xxxi. i.

WO to them that
go down to
Egypt for help, and
stay on horses, and
trust in chariots, be-
cause they are many,
and in horsemen, be-
cause they are very
strong;

ISA. xxxi. i.

IN the natural course of SECT. 41
things the Jews are certain Isa. xxxi
to meet with disappointment and
disgrace; and, in the name of
the Lord, I do further denounce
judgments upon them, who
take

SECT. 41.

Isa. xxxi

take journeys to *Egypt*, in order to procure succour or shelter from that country; that place confidence in those chariots with which they abound; and in horsemen that are remarkable for their strength and activity; but have not their eyes and hopes, homage and supplication determined to the Eternal God and their Almighty Guardian.

2 You value yourselves upon your political wisdom, and reckon you do well in following your own counsels, and relying on the *Egyptians*; but be assured, that God is infinitely wiser than either you or them; he will infallibly bring that evil and mischief upon you, which you hope to stave off by their means, and will not revoke his words with respect to those calamities which he hath threatened to correct you with by the hands of the *Assyrians*: but will arise from his seat of judgment to see his sentence executed upon the rebellious houses of wicked *Jews*, and also the *Egyptians*, who come to afford assistance to that unbelieving generation.

3 The number, strength or speed, whether of men or horses, do not signify; the *Egyptians* are no more than men, consequently can

strong but they look not unto the holy One of Israel, neither seek the Lord.

2. Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evil doers, and against the help of them that work iniquity.

3. Now the *Egyptians* are men and not God, and their horses flesh and not spirit: when the Lord shall stretch

stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fall together.

can do nothing without an Almighty Being, to strengthen and succeed them; much less oppose any power they have to his omnipotence; and their horses are flesh, not spirit, nor can enter into competition with a spiritual and invisible Being of resistless might; if the supreme intelligence only stretch forth his hand, that alone is sufficient to bring head-long to the ground, both he that giveth, and he that receiveth the utmost aid of all human ability; they must necessarily both of them sink and utterly perish together.

SECT. 41

Isa. xxxi

3

4. For thus hath the Lord spoken unto me, like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the Lord of Hosts come down to fight for mount Zion, and for the hill thereof.

This will be the certain and inevitable fate of the *Egyptians*, and of the faithless *Jews* who depend upon them; nevertheless there is a remnant of the peculiar people who trust in the Lord their God, and shall be preserved; for thus, saith the prophet, hath he expressly declared to me, As a lion will not be terrified by their united voices, to part with his prey, and at the expence of his courage, flee from the loudest clamours of a multitude of shepherds; with such intrepidity and matchless vigour shall the great LORD of the whole creation come down to fight for mount Zion, and defend the sa-

SECT. 41. cred hill on which his temple
stands.

Isa. xxxi.

With whatever ease, as only
5 taking birds' nests, the vain *Assyrian* has boasted that he has obtained victories over various nations; he shall not be able to say the same concerning *Jerusalem*; in his affectionate regard for it the Almighty will defend and deliver this city; for this purpose he will come with the winged speed of flying birds when their young ones are in danger; he will hover over to guard it as they flutter about their nests to preserve them: as the angel once did for their safety in passing over the houses of the *Israelites*; he will secure his people, while he is performing a most dreadful slaughter on their enemy in the *Assyrian* camp.

6 His promises are most faithful, but O my fellow citizens, they are conditional; and you must return to your allegiance and the future obedience of his laws, from which in time past, you have greatly swerved by your manifold transgressions.

7 Particularly in the provoking instance of a vile idolatry; it is very reasonably expected, that you should be reformed; and as all arguments shall appear in the strongest point of view, at that affecting

5. As birds flying, so will the Lord of hosts defend *Jerusalem*, defending also he will deliver it: and passing over he will preserve it.

6. Turn ye unto him from whom the children of *Israel* have deeply revolted.

7. For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin.

fecting season, when the *Affyrian*^{SECT. 41.} army is universally spreading ruin and desolation in your country,^{Isa. xxxi.} every man among you will be fully convinced of the extreme vanity of all idol or image worship; with a fixed detestation he will cast away those horrid delusions, the work of his own or other mens hands, and which nothing but their own folly and iniquity could ever tempt them to pay homage to.

8. Then shall the *Affyrian* fall with the sword, not of a mighty man: and the sword, not of a mean man, shall devour him; but he shall flee from the sword, and his young men shall be x discomfited.

At that ever memorable period,⁸ the *Affyrian* forces shall meet with a compleat overthrow, and a most surprizing one: for it shall not be effected by any martial weapons, of man whether great or small, but by the flaming sword of divine vengeance. The general himself, shall make a precipitate retreat from the terror of some unknown hand, and invisible wrath of Heaven, and the strength and flower of his troops shall in panicks flee for their lives, or faint and melt away as wax before the sun.

And

x *Discomfited, melted*, become totally dissolved; from a *radix*, which signifies to dissolve the consistency, firmness, or substance of a body, as the *manna* was dissolved by the heat of the sun. Thus it is referred to the wasting or destruction of mens lives by God's judgments, *Job. xii. 23. he will laugh*, &c. rather the scourge will laugh at the trial, the wasting or consumption of the innocent.

SECT. 41.

Isa. xxxi.

And he shall proceed with the utmost expedition, by forced marches, to the strongest fortresses for safety; neither will his awakened fears suffer him to make any long stay, till he arrive at his capital city *Niniveh*; as to his nobles and princes, if they see an ensign or standard, they will imagine it to be the same that has wrought such a terrible destruction among them; and that the Almighty, by his angel, is still pursuing them, who has a fire continually burning to try and purge his people on mount *Zion*, and a furnace seven times hotter in *Jerusalem*, to consume their enemies, when they attempt to besiege it.

9. And he shall pass over to his strong hold for fear; and his princes shall be afraid of the ensign, saith the Lord, whose fire is in *Zion*, and his furnace in *Jerusalem*.

C H A P. XXXII. S E C T. XLII.

Prophecy of the wise and just government of a good prince, who would protect and defend his subjects from violence and oppression. Their minds to be enlightened with true knowledge, and a reformation prevail agreeable to the laws of universal righteousness. Women addressed who lived in luxury and indolence, and awakened with a prediction of calamitous times. The people afterwards to be revived and have plenty restored. The practice of virtue and piety to prevail, and with it every instance of desirable prosperity and happiness.

ISA. xxxii. 1.

BEHOLD a king shall reign in righteousness, and princes shall rule in judgment.

2. And a man shall be as an hiding-place from the wind, and a covert from the tempest: as rivers of water in a dry place, as the shadow of a great rock in a weary land.

ISA. xxxii. 1.

IT is worth remarking, that SECT. 42. amongst so many *Israelitish* monarchs that govern ill, providence shall raise up one to fill the throne, who shall rule that people according to the laws of an impartial wisdom and most perfect equity, clemency and mercy; and his ministers shall on all occasions shew a steady regard to the integrity of justice, truth and prudence.

And the magistrate, whether 2 supreme or subordinate, shall with the greatest readiness correct any abuses that may happen, and afford protection and redress to injured innocence: as an hiding place in tempestuous weather,

SECT. 42. weather, or an haven where

ships may ride in safety during

Isa. xxxii

² a storm; as rivers of water that refresh the parched ground and thirsty traveller, or the hollow cavern of a great rock, to shelter from the sun's scorching heat in a barren desert; so happy for the people shall this administration be, even in the most tempestuous seasons, when dangers threaten, or powerful and formidable armies invade.

3 Of all good, the greatest shall be a change in their morals; and those who were formerly evil affected to the word of God by his prophets, shall be heartily inclined to receive the light of true knowledge; and shall most diligently attend to those discourses that are calculated to improve their understanding, restrain their passions, and regulate, according to the laws of virtue and piety, their lives and conversations.

4 Sobriety and discretion, even a composed and serious frame of mind shall be observable in those ungoverned tempers, that were formerly rash and inconsiderate; impatient of all controul, and that could bear no contradiction; and the unpractised tongue of the weak and faltering speaker on any subject of consequence, shall

3. And the eyes of them that see, shall not be dim; and the ears of them that hear shall hearken.

4. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

shall appear expert and exceed-
ing ready at communicating his
ideas of truth and virtue, with
the utmost freedom, perspicuity
and propriety.

SECT. 42.
Isa. xxxii.

5. The vile person shall be no more called liberal, nor the churl said to be bountiful.

The reformation shall be real,
and men's estimates taken from
their prevailing qualities. The
worthless and vicious shall not
be termed good and upright;
foothed in his evil courses, and
advanced to posts of honour;
nor shall the sordid base world-
ling be flattered, as if he was
generous and bountiful, and pro-
moted to places of profit in this
auspicious reign.

6. For the vile person will speak villainy, and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

The reason is very evident,
why such despicable characters
should not be placed in conspi-
cuous points of view, nor emo-
luments and honours conferred
on them; because they cannot
alter them: in spite of all they
will retain the same low and
grovelling disposition, and on
every occasion shew themselves
in their natural colours of base-
ness and deformity; their ton-
gues will speak what wickedness
is in their heart, their heart will
be contriving some mischief;
and under the specious covert of
religion they will perpetuate the
greatest iniquity, pronounce un-
just sentences, and oppress the
poor

SECT. 42. poor to that degree, that they
shall want common sustenance.

Ma. xxxii.

7 The instruments he makes use of, or the means and artifices are likewise evil and unworthy; he concert measures and gives things the face of justice, that by unwarrantable censures or false witnesses, he may perform what is most unjust and cruel; he will not scruple to divest the poor of his right by form of law, and in that court of judicature deprive him of it which ought to secure it to him.

8 On the other hand, the man of honour and generosity never forms a design that is unbecoming himself, and unworthy of his character; he contrives how to do good and render others happy; and by perpetual studies and endeavours of this kind, he secures his interest, he stands his ground, and is most firmly established in all instances of a growing prosperity.

9 A time of such great and general distress is approaching toward the whole *Jewish* nation, that there is no one in a higher condition, but what will be affected with, therefore may very pertinently be apprized of its dismal scenes. Let my prophecy awaken your attention, O ye women who enjoying wealth and plenty

7. The instruments of the churl *are* evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.

8. But the liberal deviseth liberal things, and by liberal things shall he stand.

9. Rise up ye women that are at ease, y hear my voice ye careless daughters, give ear unto my speech.

plenty are wholly dissolved in SECT. 42.
ease, indolence and luxury: O
ye daughters who are far removed Isa. xxxii.
from fear and care, do you listen
to what I am relating, nor flatter
your vain hopes that you are
exempt from changes.

10. Many days
and years shall ye be
troubled, ye careless
women; for the vin-
tage shall fail, the
gathering shall not
come.

You most certainly are not, 10
and however fondly devoted you
are at present to the trifling va-
nities of fantastick dress and
splendid equipage, amusement
and pleasure, you will shortly
see your error, and a succession
of events that are hanging over
you; make you serious and sor-
rowful; a remarkable deficiency
shall happen of the earth's no-
blest produce, or the enemy shall
spread desolation among your
vineyards, that very few grapes
shall be gathered.

11. y Tremble ye
women that are at
ease: be troubled ye
careless ones: strip
ye and make ye bare,
and gird sackcloth
upon your loins.

You who are most secure, 11
should be aroused to prepare for
a season of shuddering fears and
trembling horrors, that trouble
and anguish which shall seize you
who never knew anxiety; that you
shall put off your gay attire and
even ordinary apparel, and as
upon occasion of some publick
calamity or general mourning,
gird yourselves with sackcloth.

In

y The sentiment gathers additional strength in every ex-
pression: *hear, give ear, ye shall be troubled: tremble, ye shall la-
ment, &c.*

SECT. 42.

In bitter lamentations, they shall show how deeply sensible they are of their extreme distress, when the nourishment in their breasts for their tender infants, is dried up for want of proper food; when the fields that used to smile in green array for pasturage, and were enamelled with variety of flowers, or enriched with plenty of golden ears of corn are laid waste; and the vine that lately teemed with heavy clusters of an exhilarating beverage bears no fruit, or is stript of it by a ravaging army.

13 That most fertile land, which the LORD, of his great benignity, appointed for the heritage of his peculiar people, for a long time shall remain uncultivated and over-run with briars and thorns; yea, they shall sprout up in the gay and pleasant city *Jerusalem*, where houses formerly stood that were frequented for mirth and festivity.

14 The desolation will be still more extensive, and the civil government being subverted, the stately palaces of princes and nobles shall be vacated; the whole place forsaken by the multitude of its inhabitants; the citadels and strong towers be re-

12. They shall lament for the 2 teats, for the pleasant fields, for the fruitful vine.

13. Upon the land of my people shall come up thorns and briars, yea, upon all the houses of joy in the joyous city.

14. Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture flocks.

2 Teats. This is illustrated, *Sam. iv. 3. 4.*

reduced to ruins, and for a suc-
cession of years shall be the har-
bour of savage creatures, a situa-
ble place of solitude for wild asses,
a pasture for flocks and herds.

SECT. 42.

Isa. xxxii.

14

15. Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

Their condition shall be a very
deplorable, but not an hopeless
one; a period shall be put to
their miseries, but not before
they are reformed; and the Lord
return in mercy by his almighty
power, and all animating spirit
to revive and recover them to
an happy and prosperous state;
then their city shall be again in-
habited; the waste ground yield
increase like a fruitful field, and
the fruitful field produce such
abundance as to resemble a forest
thick set with trees.

16. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

The true fear of the eternal
Deity shall be manifest in all
parts, publick spirit and private
virtue prevail, and justice be
both faithfully administered and
uniformly practised in those
places where cattle grazed, or
wild beasts fed and hid them-
selves; and real excellence of
character and behaviour shall be
perpetuated amongst them who
sow the inclosed ground with
corn, or plant it with vines and
olive trees.

17 & 18. And the work of righteousness shall be peace, and the effect of righteousness

The constant efforts and ha-
bitual prevailing practice of vir-
tue and piety shall be peace and

17 & 18

K k

tran-

SECT. 42.

Isa. xxxii

tranquillity; and the effect a
 most placid happy state with the
 18 perpetuity of its enjoyment;
 and my people, saith the Lord,
 shall be so preserved by my kind
 providence, as that their dwell-
 ings shall be perfectly free from
 all hostile alarms, their houses
 secure from foreign invasions
 and domestic broils; and the
 places where they lie down, and
 rise up defended from all dan-
 gers or disturbances.

19 An uninterrupted peace and
 safety may be fully depended on,
 even when the judgments of an
 incensed deity are pouring down
 upon the ungodly like rattling
 hail: whatever the situation of
 their cities is, whether upon the
 ascending ground of high hills,
 or in a lower country of plains
 and valleys, under the divine
 protection they need fear no evil.

20 Extremely happy shall the
 man be who shall live to see
 these prosperous and flourishing
 times, when your most barren
 land shall be so fruitful as to
 produce as rich crops as that
 which is the best watered, and
 lies near the banks of refreshing
 streams; who shall send forth
 the ox and ass, or turn out your
 cattle to crop it that it grow not
 rampant or luxuriant.

ousness, quietness,
 and assurance for
 ever. And my peo-
 ple shall dwell in a
 peaceable habitation,
 and inured dwellings,
 and in quiet resting
 places.

19. When it shall
 hail, coming down
 on the forest; and the
 city shall be low in
 a low place.

20. Blessed are ye
 that sow beside all
 waters, that send
 forth thither the feet
 of the ox and the ass.

CHAP. XXXIII. SECT. XLIII.

The treacheries and unprovoked injuries of the great and powerful, threatened with due chastisement. Prayer to God for mercy, and deliverance to his people. The enemy destroyed after a most dreadful manner: the plunder they had taken falls into the hands of the Jews. The Lord to be adored as most just and righteous. The prevalence of wisdom and knowledge the stability and security of a nation. The country reduced to great distress and perplexity. The high roads dangerous to be travelled; and the whole land desolate. In their great extremity the LORD appears to be their saviour, to frustrate the designs of their enemies, and bring on them a speedy and entire ruin. This wonderful work to be reported far and near. Wicked and hypocritical professors in Jerusalem to experience the divine severity. The perfect safety of the truly good and upright. Their afflicted and distressed monarch shortly to reign in greater dignity and glory than ever; and his subjects never more to see those who had lately filled their minds with so much terror and horror. Jerusalem to enjoy peace, health, and mercy, and her enemies to be like a ship tossed with tempests, till it be wrecked and swallowed up of the waves of the sea.

ISA. xxxiii. i.

WO to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee: when thou shalt cease to spoil

ISA. xxxiii. i.

AN awful prophecy, but a SECT. 43. most just threatening, I am authorized to deliver as follows; wasting and destruction are appointed to happen to you, who, in violation of all laws, and

K k 2

SECT. 43. and in defiance of all the rights
 and liberties of mankind, have
 invaded and destroyed so many
 countries of your peaceable and
 inoffensive neighbours; who
 have perfidiously broken the
 most solemn treaties in heaping
 miseries upon those who have
 most sacredly performed their
 engagements: when the Al-
 mighty, in the course of his pro-
 vidence, shall be pleased to put
 a stop to these infamous pro-
 ceedings, they shall be abun-
 dantly retaliated, and what you
 have meted to others be measur-
 ed to you again.

2 This the prophets have re-
 vealed to us, and for our sup-
 port we do fully depend on;
 humbly beseeching thee, most
 gracious God, that as we are in
 continual expectation, thou wilt
 speedily accomplish the kind
 promise: we would, with all be-
 coming patience, wait the event,
 and request and wholly rely on
 thee perpetually to guard us,
 and in a critical conjuncture in-
 terpose to preserve and defend
 us.

3 The alarming sound of a ge-
 neral commotion, shall as cer-
 tainly

spoil thou shalt be
 spoiled; and when
 thou shalt make an
 end to deal treache-
 rously, a they shall
 deal treacherously
 with thee.

2. O Lord, be
 gracious unto us, we
 have waited for thee:
 be thou their arm
 every morning, our
 salvation also in the
 time of trouble.

3. At the noise of
 the tumult the people
 fled: at the lifting
 up

2 They shall deal, &c. referring, as is most probable, to Se-
 nacherib's death by the hands of his own sons, as he was wor-
 shipping in the house of his god Nizroch. 2 Kings, xxix. 37.

up of thyself the nations were scattered.

tainly as if it had done already, ^{SECT. 43.} seize the people with panicks, ^{Isa. xxxiii} that those who are able will flee ³ with the utmost precipitation, when the angel shall arrive at the *Assyrian* camp and begin the terrible slaughter: when it appears, most adorable Majesty, that no longer a seeming unconcerned spectator of their enormities, thou art arrayed in arms to avenge them on the several nations which constitute this mighty army that shall disperse to different quarters.

4. And your spoil shall be gathered like the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.

As to their plunder and large booty, which has in many successful wars been collected from different countries, the *Jews* shall gather it together with ease in the greatest abundance, as children do caterpillars, and bury them in pits. Every man that goes out of the city *Jerusalem*, shall run up and down as locusts spread themselves in a field, to gather and carry away with him whatever he can find.

5. The Lord is exalted; for he dwelleth on high, he hath filled *Zion* with judgment and righteousness.

Then shall the God of *Israel* be acknowledged, and his praises celebrated as the Almighty and Supreme Being; before whom the utmost power and pride of mortal man dwindles away into vanity and nothing; whatever exists in heaven and earth is his creature, subject to his uncon-

SECT. 43. troublable jurisdiction, and the
 fulness thereof what he can in-
 stantly extirpate: he will display
 how righteous and very faithful
 he is, and the effect, as it has a
 natural tendency to do, fill the
 city *Jerusalem* with justice, equi-
 ty, and mercy.

6 And, O thou most excellent
 of princes, true policy, and an
 admirable most substantial wis-
 dom shall eminently appear in
 thy private virtues and public
 management, so as to preserve
 the state in peace, safety, and
 prosperity, or defend it in all
 emergencies. Inestimably dearer
 and greater shall his actions and
 character render him, than it is
 possible for him to be by means
 of all sublunary power, or the
 greatest multitude of riches.

7 The deliverance of the *Jews*
 shall be a very seasonable one
 from the most imminent danger;
 previous to it men of the greatest
 courage shall be to that degree
 distressed, as to exalt their voices
 in the open streets with the bit-
 terest

6. And wisdom
 and knowledge shall
 be the stability of
 thy times, and
 strength of salvation:
 the fear of the LORD
 is his treasure.

7. Behold their
 valiant ones shall cry
 without: the ambaf-
 sadors of peace shall
 weep bitterly.

^b *Thy times, &c.* *Hezekiah* seems here directly addressed.

^c *Ambassadors, &c.* *2 Kings*, xviii. 14, 37. 'tis said they re-
 turned with their clothes rent, &c. *Hezekiah* most humbly in-
 treats of an haughty tyrant conditions of peace, *2 Kings* xix. 1.
 He goes up to the temple having his clothes rent and covered
 with sackcloth; afterwards many brought presents to him, *2*
Chron. xxxii. 23. The variations of human life are here ob-
 servable, and to what vicissitudes the great lords of this world
 themselves are liable.

terest cries : the ambassadors, SECT. 43.
 who are dispatched to treat on Isa. xxxiii
 terms of peace, when they re-
 turn unsuccessful, shall bedew
 their mournful faces with briny
 tears.

8. The highways
 lie waste, the way-
 faring man ceaseth ;
 he hath broken the
 covenant, he hath
 despised the cities,
 he regardeth no man.

The country all around is in
 a most desolate and ruinous con-
 dition ; and the roads so broken
 up with heavy carriages, or in-
 fested with parties of the soldiery,
 that there is no travelling them
 with safety. As to the *Affyrian*
 general, though he stipulates for
 a certain sum to withdraw his
 troops, and it be punctually paid
 him, yet he will proceed to com-
 mit hostilities : the messengers
 of several cities that were dis-
 patched to propose conditions of
 peace, he hath treated with con-
 tempt and insult, as if determin-
 ed to exert his utmost force of
 arms to level them with the
 ground ; he gives no tokens of
 love or fear, pity or common
 humanity, that either sex or age,
 place or rank, can build the least
 hopes on.

9. The earth
 mourneth and lan-
 guisheth ; Lebanon is
 ashamed, and hewn
 down : *Sharon* is like
 a wilderness, and Ba-
 shan and Carmel
 shake off their fruit.

The whole land, as if endu-
 ed with the quickest sensations,
 how lamentably it is spoiled and
 wasted, may not improperly be
 said to mourn and languish :
 Lebanon, now its loftiest trees
 are cut down, to be ashamed of
 its nakedness ? as to either man

SECT. 43. or beast that shall frequent it,
 Sharon is quite desolate; and
 those most pleasant and fruitful
 places resemble a tree that is
 perfectly stript of its foliage,
 and every thing belonging to it,
 that was either ornamental or
 useful.

10 My people experience the extremity of misery, neither do their enemy's insults and outrages know any bounds; this, therefore, is the critical conjuncture, saith the Lord, that I will arise to ascend my tribunal for judgment, to assert my peculiar right in this distressed nation, and to vindicate myself as their sovereign protector and avenger: now shall my almighty power be most gloriously displayed in the compleat overthrow of their proudest adversary. As God my supreme perfection shall be asserted, and my universal dominion undeniably proved.

11 & 12

The event, O ye *Affyrian* bravadoes and vain boasters, shall be quite the reverse of your sanguine hopes; and your expedition against this ancient city be the

10. Now will I rise, saith the LORD: now will I be exalted, now will I lift up myself.

11. Ye shall conceive chaff, ye shall bring forth stubble; your breath as fire shall devour you.

12. And the people shall be as the burn-

d Fire, &c. The apostle has been interpreted as alluding in the 1 Cor. iii. 15, to this passage: *To be saved as by fire, as a brand plucked out of the burning*, are proverbial expressions that denote a narrow escape from extreme danger; but the phrases here denote the utter defeat, disappointed hopes, and total overthrow of the public enemies of the *Jewish nation*.

burnings of lime: as
thorns cut up shall
they be burnt in the
fire.

the occasion of your entire destruction: as chaff and stubble are burnt and driven away, so shall your own schemes utterly consume you; as a fire is kindled by blowing it, so shall the indignation of the Almighty be to the highest degree incensed by your fury and madness; as hard chalk-stones are burnt into lime in kilns, so shall the Lord exhaust the strength and courage of the most gallant foldier in the *Assyrian* camp: as thorns that are cut up and deprived of moisture shall presently take fire and blaze away, so shall they be suddenly and irreparably destroyed.

SECT. 43.
Isa. xxxiii
11 & 12

13. Hear ye that
are far off what I
have done, and ye
that are near acknow-
ledge my might.

Ye remotest countries that the 13
dreadful report can reach, hearken and seriously consider this wonderful work of an Infinite Being; and neighbouring nations who live nearer the scenes of action, from your more perfect knowledge confess and admire, faith the Lord, a most tremendous display of my matchless Omnipotence.

14. The sinners in
Zion are afraid, fear-
fulness hath surprized
the hypocrites: who
among us shall dwell
with a devouring fire?
who among us shall
dwell with everlast-
ing burnings?

Ungodly and immoral inha- 14
bitants of *Jerusalem*, that are
eye-witnesses of this tragical af-
fair, and conscious what they
deserve, will tremble to think
what may happen: the formal
and hypocritical professors be
struck with terror, and ready to
inter-

SECT. 43. interpret such severity as enough

to deter them from all offices of

Isa. xxxiii religious devotion: in so many

14 words declaring, who among us

is out of danger, that dwells

where there are such rigorous

proceedings of devouring fire?

who can assure himself that such

terrible executions shall not be

continued, and in his turn he

shall be burnt up as well as

those who are already consumed?

15 & 16

As to these fearful apprehen-

sions, the ungodly and hypocri-

tical are themselves only culpa-

ble for whatever they may suffer;

though our God is said to be

jealous and a consuming fire,

yet it is only to the wicked and

impenitent: the man who leads

an holy and good life may dwell

with him in perfect safety; he

provokes him not, he has no-

thing to fear from his wrath,

the tenour of whose life is con-

formable to his laws; all whose

expressions shew the genuine good

meaning of an honest and sincere

heart; who rejects what gains

might acrew to him from op-

pression or extortion, who dis-

dains to hold in his hands what

would bias his judgment, or

corrupt his integrity to betray

the cause of the innocent: who will

not bear to hear so much as the

mention of violence or fraud, nor

open

15. He that walk-
eth righteously and
speaketh uprightly,
he that despiseth the
gain of oppression,
that shaketh his hands
from holding of
bribes, that stoppeth
his ears from hearing
of blood, and shut-
teth his eyes from
seeing evil.

16. He shall dwell
on high, his place of
defence shall be the
munition of rocks,
bread shall be given
him, his waters shall
be sure.

open his eyes to see what might ^{SECT. 43.}
tempt him to do evil and mis-
chief, himself nor yet countenance ^{Isa. xxxiii}
and be accessory to it in others. ¹⁶

His character is respectable, and his behaviour exemplary from the contrary of all these; and he is perfectly secure from all harm, as he could be from the attack of an enemy in some impregnable fort, erected on inaccessible ragged rocks; neither has he occasion to be at all anxious that he should not be supplied with every thing necessary for the support of life, and for its accommodation and convenience.

17. Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.

O thou inestimable man and ¹⁷
true patriot, though his present condition be enough deplorable, thou shalt receive an extreme pleasure in beholding the king's most excellent Majesty, shining out again with a peculiar beauty and splendour; travelling shall also be free from danger to the remotest parts of the land of Judea, and if occasion require, into foreign countries.

18. Thine heart shall meditate terror: Where *is* the scribe? Where *is* the receiver? Where *is* he that counted the towers?

With an extreme satisfaction ¹⁸
that they are now no more, shall thou reflect on those calamitous seasons, when nothing but scenes of horror presented themselves; saying, what is now become of all the great officers in the *Assyrian* army? where is the muster-master,

SECT. 43. master, the pay-master, and the
 18 ^{Ira. xxxiii} engineer that surveyed the forti-
 fications, and directed where bat-
 teries were to be planted, or
 assaults made?

19 They shall be slain or dis-
 persed, so that thou shalt not
 see a people putting on the fiercest
 and most terrible forms return to
 disturb or affright thee: a peo-
 ple of a more guttural, rough
 and coarse dialect than thou canst
 easily perceive their meaning;
 of an imperfect and outlandish
 pronunciation that thou canst
 not know what their words sig-
 nify.

20 It is wonderfully preserved,
 and in transports you may direct
 your eyes to *Zion*; or to the ci-
 ty of which this mount is a part,
 where the great and blessed God
 hath generously appointed his
 people to assemble, and with
 united hearts perform the solem-
 nities of his worship: the inha-
 bitants of *Jerusalem* may again
 lead peaceable quiet lives in all
 safety, godliness, and honesty;
 as the tabernacle was formerly,
 the temple shall long continue
 to be the settled residence of the
 sacred emblems and divine pre-
 sence; the foundation shall stand
 firm and immoveable, neither
 shall any of its supports fail or
 give way.

19. Thou shalt not
 see a fierce people, a
 people of a deeper
 speech than thou canst
 perceive; of a stam-
 mering tongue, *that*
thou canst not under-
 stand.

20. Look upon
Zion the city of our
 solemnities: thine
 eyes shall see *Jerusa-*
lem a quiet habita-
 tion, a tabernacle *that*
 shall not be taken
 down, not one of the
 stakes thereof shall
 ever be removed,
 neither shall any of
 the cords thereof be
 broken.

Though

21. But there the glorious Lord *will be* unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby.

Though our city lies not near ^{SECT. 43-} the sea, nor is surrounded with a ^{Isa. xxxiii} navigable river that might be a ²¹ defence, and that might open a way for our enemies to besiege us, yet we are favoured with a more perfect security in the protection of the Almighty, than the broadest rivers, or the strongest currents could afford : neither without his permission shall any vessel, whether small or great, be able to pass by us and interrupt our tranquility or disturb our repose.

22 & 23. For the Lord *is* our judge, the Lord *is* our lawgiver, the Lord *is* our king, he will save us. Thy tacklings are loosed, they could not well strengthen their mast, they could not spread the sail ; then is the prey of a great spoil divided, the lame take the prey.

Our hopes are well-grounded, ^{22 & 23} and our relation and connection so strong with the Almighty and Supreme Being, that if we fear and serve him, we may consider all his immense and everlasting attributes as engaged for our safety and welfare. He is our judge, our lawgiver, and our king, therefore we are infallibly certain to be preserved. What hast thou to expect then, important and most arrogant *Assyrian*, in whatever vessel thou failest to attack us, but shipwreck and ruin ? A tempestuous sea ; tackling out of order ; the mast not to stand upright ; mariners not make use of the sails ; and your plunder, taken from other nations, to be divided amongst the *Jews*, and so considerable, that the

SECT. 43. the hardy and strong cannot carry it all away, but a large share
^{Isa. xxxiii.} is left for the weak and slower
²⁴ paced.

Notwithstanding the closeness and severity of the siege, there shall be no occasion to complain of ill-health among the inhabitants; and whatever their sins have deserved, they shall be so sensible of them, and sincerely penitent, that they shall be forgiven, and no further punished.

24. And the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity.

CHAP. XXXIV. SECT. XLIV.

The nations summoned to bear the exterminating Judgments intended to be executed upon the enemies of God's people: particularly the Edomites. These Judgments described in strong and emphatic terms. The destruction to resemble that of Sodom and Gomorrah. No princes or nobles remaining to undertake the government. This prophecy to be read, when it shall take place, to see how exactly correspondent the dreadful event is to the prediction.

ISA. xxxiv. 1.

SECT. 44. ^{Isa. xxxiv} ¹ I The prophet of the most high God, am charged with a most important awful message, and do require, in his name, the presence

ISA. xxxiv. 1.

COME e near, ye nations, to hear, and hearken ye people: let the earth hear, and all that is therein

e Come near, &c. A prelate, alike eminent for learning, genius, and goodness, I mean the Bishop of Oxford, hath written a criticism on this xxxiv. chap. and the xxxv. His Lordship understands it as one simple whole poem. Its exordium magnificent,

therein, the world,
and all things that
come forth of it.

presence and attendance of all SECT. 44.
mankind; O ye nations, then ¹
draw near to be acquainted, and ¹
bend your ears to hear and know:
let this whole habitable earth,
with whatever springs from and
is sustained by it, give a most
diligent close attention to what
shall be delivered.

2. For the indig-
nation of the Lord
is upon all nations;
and his fury upon
all their armies; he
hath utterly destroy-
ed them; he hath
delivered them to the
slaughter.

The dreadful sentence is pro-
nounced, and shall as certainly
be executed, as if your eyes at
this instant were witnesses of the
tragical event: the human race
in general are so corrupted, as
in a very high degree to incense
the Almighty; his wrath is kin-
dled, and ready to consume their
armies and largest collective bo-
dies; a complete ruin is design-
ed, and deadly strokes of an ir-
reparable and universal slaughter
to which they shall be consigned.

3. Their slain also
shall be cast out; and
their

Further marks of an entire ³
detestation shall be shewed by
denying

nificent, its amplification consisting of the choicest variety of
splendid images; its illustration by a compleat victory and
slaughter of an enemy; then it rises as if the world's dissolu-
tion was to be exhibited in images taken from the *Mosaic* chaos:
a general sacrifice, farther is introduced to display the dreadful
affair, and the overthrow of *Sodom*. *Trel. Acad. Sac. Poes. Heb.*
p. 266—277.

† *Delivered*, in the second verse in the original, is *given*,
granted, *appointed*: *Idumæa*, in the 5th verse, the learned Dr.
Alix thinks, must either signify the *Idumeans* who joined *Se-*
nacherib, or must be a new prophecy, and point at the destruc-
tion of this people by *Nebuchadnezzar*, a little after he had
taken *Jerusalem*.

SECT. 44. denying them those funeral solemnities which seem to belong to the dignity of human nature; like
 Isa. xxxiv.
 3 the carcases of brute beasts, the multitudes of their slain shall be unburied, and the putrefaction infect the very air: the mountains far from affording any shelter, shall seem melted into blood, from the incredible quantity that is shed there, and shall pour down in torrents from their exalted heights.

4 Their condition shall seem so dismal, as if nature's last stage was come, the sun, moon and stars going to be dissolved, and the whole fabric to be rolled together like a writing in a parchment, that nothing more is to be seen of it; as if stars and planets had deserted their ranks, or were fallen from their orbs, so
 as

their stink shall come up out of their carcases, and the mountains shall be melted with their blood.

4. And all the hosts of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their hosts shall fall down, as the leaf falleth off from the vine, and as a fallen fig from the fig-tree.

3 *Host of Heaven*, &c. not to be taken literally as if *Babylon* should be razed to the ground, its inhabitants massacred by the *Medes*, and its ruin attended with the entire destruction of heaven and earth; only that dreadful calamities should befall certain people, and their enemies shew them no compassion: this is all that the *Orientals*, *Greeks*, *Latins*, and *Arabians* mean, even at this day, by these lofty expressions. *Plato*, *Homer*, and *Atticus* in *Cicero*, describing their own calamitous times, say, they believed there was no more sun in the world; and an *Arabian* speaking of a considerable misfortune having befallen a man, says, *his heaven is fallen to the earth*, or *turned to earth*. *Maimonides* gives a reason for this manner of expression, from the effects of prosperity or adversity on the mind of man: thus *Isaiah xxx. 26.* is explained to represent only the happiness of the *Jews*, under their king *Hezekiah*. *Merch. Nevoc. p. 2. l. 29.*

as to be no longer of any use; SECT. 44.
 like the withered leaf from the vine, or shrivelled fig from the Isa. xxxiv
 fig-tree. ⁴

5. For my sword shall be bathed in heaven; behold it shall come down upon *Idumea*, and upon the people of my curse to judgment.

'Tis irreversibly determined, ⁵
 saith the most high God, that vengeance shall be taken and extraordinary judgments executed. My sword shall be bathed in the blood of mine irreclaimable adversaries, it shall fall with redoubled fury upon the inveterate enemies of my people the cruel Edomites: that wicked nation that I have accursed as in the highest degree invidious: and all other gross offenders shall be devoted to irretrievable destruction.

6. The sword of the LORD is ^h filled with blood; it is made fat with fatness, and with the blood of lambs and goats, with the fat of kidneys of rams; for the LORD hath a sacrifice in *Bozrah*, and a great slaughter in the land of *Idumea*.

Such multitudes shall be slain, ⁶
 that the sword of the Lord shall be, as it were, filled and all over besmeared with blood; made fat with rioting in fat things, namely, the blood of lambs and goats, with the kidneys of rams; or the slaughter of all ranks of people: as a most solemn festival is kept, and beasts without number are sacrificed, so hath the Almighty unalterably resolved, to destroy and not to spare in *Bozrah*, the chief city of

^h *Is filled*, &c. The expression is figurative and very emphatic: the sword is, as it were animated, to drink plentifully and to be made fat. By the same figure of speech arrows are said to be made drunk, and the sword to devour flesh.

SECT. 44. of *Idumea*, and throughout the adjacent country.

Isa. xxxiv

7 Not only the lower orders shall feel the terrible effects of his extreme displeasure, but the most opulent, strong and valiant shall be humbled to the dust; and their land, as it is refreshed with plentiful rains, shall be drenched in blood, as with the richest manure: the driest part of it shall be fattened with the gore and fat of their pampered bodies.

8 The catastrophe must be great, or the scenes truly tragical and shocking, for it is the time appointed by the Almighty to take vengeance on those deluded creatures whose idols have long insulted his Supreme Majesty: the dismal year when he will abundantly recompence them for the injuries they have done his people, and give a final decision of the controversy of *Zion* for the evils and mischiefs, whether in civil or religious affairs, its inhabitants have sustained by them.

9 The ruin shall be irreparable, and the indignation of the eternal Being most evidently appear in its entire desolation; as when he overthrew *Sodom* and *Gomorrah*: the stream or land of *Bozrah*, with the cities of the *Idumeans* being set on fire, shall burn till they are parched, and

IL MAGI

quite

7. And the unicorns shall come down with them, and the bullocks with the bulls, and their land shall be soaked with blood, and their dust made fat with fatness.

8. For it is the day of the LORD's vengeance, and the year of recompences for the controversy of *Zion*.

9. And the stream thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

quite consumed, like melted pitch and liquid brimstone.

SECT. 44.

Isa. xxxiv

10. It shall not be quenched night nor day, the smoke thereof shall go up for ever: from generation to generation it shall lie waste, none shall pass through it for ever and ever.

The wrath of Heaven, like an unquenchable fire, shall continually rage against them: in cloudy pillars the smoke shall long ascend; for a succession of ages it shall lie in such a wasted condition, as to be forsaken of its inhabitants, and a mere desert.

11. But the cormorant and the bittern shall possess it, the owl also and the raven shall dwell in it, and he shall stretch out upon it the line of confusion, and the stones of emptiness.

The country shall become moorish and fenny, so as to be frequented by water-fowls; gloomy and solitary, so as to be possessed by the midnight owl and croaking raven. As architects intending to pull down a building, proceed in the different parts by line and level, till the whole is demolished, then use proper instruments for rendering the ground plain and equal: so shall the *Idumean* towns be utterly subverted, never rebuilt, marked out for absolute destruction, for ever abandoned to emptiness, disorder and confusion.

12. They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing.

In this wretched and desperate condition of affairs, no one that is in any degree capable of doing it, shall be willing to undertake the administration; they shall

L 1 2

i Stretch out, &c. The result of any attempt in *Edom* to rebuild is represented by the prophet *Malachi*, chap. i. 4.

SECT. 44. shall diligently enquire for some
 persons of high rank and character; but they shall find none;
 or none that will chuse to be concerned; and all the royal progeny shall either be slain, or reduced to the lowest degree of straits and difficulties.

13, 14, 15, & 16. Where splendid houses and royal palaces stood, briars and thorns shall shoot up; nettles, brambles, and all manner of weeds in the strong and lofty towers; and the whole land in the state of ruin and desolation to which it is reduced, shall be a proper habitation for dragons or serpents; and her stately halls where princes used to meet, a court for owls or ostriches. The wild beasts of the wilderness shall there meet, and as it were, associate with the wild beasts that come from the island; and the shaggy, horned, and cloven-footed goats, shall utter doleful horrible cries for his fellow goat to answer: there shall be none left of the human race to disturb her, but the screech-owl may rest most secure there. The great owl shall find there a settled abode, to make her nest, lay her eggs, hatch them, and gather her young under her wings: there also shall the vultures

13. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof, and it shall be an habitation of dragons, and a court for owls.

14. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow, the screech owl also shall rest there, and find for herself a place of rest.

15. There shall the great owl make her nest, and lay and hatch, and gather under her shadow: there shall the vultures also be gathered every one with her mate.

16. Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate, for my mouth it hath commanded, and his spirit it hath gathered.

tures be gathered to pair, the male and female. When the dreadful times come, which I have now foretold, the event shall be perfectly answerable, there shall not be one of the beasts and birds wanting with his mate to breed and infest the whole country; for, saith the Lord, I have charged my prophet to let you know, that I have appointed this before it happen; and it is truly his Almighty power, that by a secret instinct or certain sagacity, implanted in them, hath directed all the above creatures to gather together.

17. And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

As certainly as he gaveth the land of *Canaan* to the *Jews*, to be parcelled out in distinct lots among their several tribes; so certainly hath he disposed of the land of *Idumea* to the above brute animals, and assigned each their portion, for them to enjoy in perpetuity, never to be dispossessed of them.

11 MAGI